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THE
OFFICE

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HOLY WEEK,

IN LATIN AND ENGLISH,

ACCORDING TO THE

Roman Missal and Breviary:

INCLUDING AN EXPLANATION

OF THE

SEVERAL MYSTICAL CEREMONIES AND OBSERVANCES
THAT OCCUR IN THE CELEBRATION THEREOF.

TO WHICH ARE ANNEXED,

PIOUS REFLECTIONS, &c.

On the Death of our LORD and SAVIOUR JESUS CHRIST.

From the French of R. P. J. CRASSET, S. J.

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THE CONTENTS.

E <i>Explanation of the Ceremonies of Holy Week</i>	v
<i>The Blessing of the Palms</i>	13
<i>Mass for Palm Sunday, (Passion from St. Matt.)</i>	28
<i>— for Monday in Holy Week</i>	73
<i>— for Tuesday, (Passion from St. Mark)</i>	80
<i>— for Wednesday, (Passion from St. Luke)</i>	96
<i>On Wednesday Evening, Matins for Maunday</i>	
<i>Thursday</i>	117
<i>Mass for Maunday Thursday</i>	169
<i>Hymn Pange Lingua, to the B. Sacrament</i>	177
<i>Vespers for Maunday Thursday</i>	179
<i>Washing of the Feet</i>	188
<i>On Thursday Evening, Good Friday at Matins</i>	193
<i>Mass for Good Friday, (Passion from St. John)</i>	236
<i>Ceremony of the Adoration of the Cross</i>	258
<i>Vespers, as on Thursday, except the Antiphon at</i>	
<i>Magnificat</i>	271
<i>On Friday Evening, Holy Saturday at Matins</i>	272
<i>The Ceremony at entering the Church on Holy</i>	
<i>Saturday</i>	296
<i>The Blessing of the Incense</i>	297
<i>Blessing of the Paschal Candle</i>	299
<i>Instruction of the Catechumens, or the Twelve</i>	
<i>Prophecies</i>	305
<i>Benediction of the Baptismal Font</i>	342
<i>Litanies of the Saints</i>	350
<i>Mass for Holy Saturday</i>	355
<i>Vespers for ditto</i>	360
<i>Mass for Easter Sunday</i>	362
<i>— for Easter Monday</i>	369
<i>— for Easter Tuesday</i>	375

ADDENDA.

<i>Pious Reflections, &c. for every Day in Holy Week</i>	380
<i>An Act of Reparation, which may be said on vi-</i>	
<i>siting the B. Sacrament on Maunday Thursday</i>	394

AN
EXPLANATION
OF THE
CEREMONIES
OBSERVED IN
THE OFFICE OF HOLY WEEK.



THE week before Easter, on account of the variety of its solemn ceremonies, has been called by some, *Panosa*, from the painful sufferings which our Lord endured for the punishment of sin; by others, *Hebdomeda Indulgentiæ*, or the week of pardon, because of the absolution anciently granted to the public penitents: but St. John Chrysostom calls it the *Great Week*, which name it still retains in the Roman Missal and Breviary, because it is in this week that the Church, according to her ancient custom, brings forth children to her heavenly Spouse by baptism,—reconciles sinners to him by penance,—consecrates ministers for his altar,—and invites all the faithful to his table, there to be fed with the same body that was slain for them. Moreover we see, that it is at this time she still blesses the materials for her greatest mysteries; viz. the water for baptism, and the oils for the extreme unction, confirmation, ordination, and the consecration of altars and churches. It is no wonder then that this week is called *Holy Week*, when such holy mysteries and sacred ceremonies are the subject of its solemnities,

Palm Sunday—Is so called, in honour of the triumphant entry of Jesus Christ into Jerusalem; when many of the Jews cut off branches from the trees, and strewed them in the way through which he was to pass. It is in memory of this triumph, that palms are blessed, distributed, and carried in solemn procession by the faithful, who hold them in their hands, whilst the history of the Passion is read out of St. Matthew's gospel; to signify that they are to partake of the triumph of Jesus Christ, by virtue of his death and passion.

We may also observe, that Christ enters Jerusalem on a day that answers to the tenth of the moon; when the Jews brought the lambs, that were to be killed and eaten on the passover, to their houses, *Exod.* xxii. in memory of their deliverance from the slavery of Egypt, and of their entrance into the land of promise, by their miraculous passage over the Red Sea. Hence, in the procession of this day, the door of the church is opened, when knocked at with the foot of the cross, signifying, not only the triumphant entry into Jerusalem, but also that the gates of the celestial city were opened for us, by Christ, the true Paschal Lamb, who died on the cross, to redeem us from the slavery of sin.

The Tenebræ.—On Wednesday, Thursday, and Friday evenings are sung the office called *Tenebræ*; arranged under the titles of Matins and Lauds for Maunday Thursday, Good Friday, and Holy Saturday. It takes the name of *Tenebræ*, from the ceremony of gradually extinguishing the candles, till at last the office concludes in total darkness.

On these three days the Church lays aside all the psalms and hymns of praise, &c. for the instruction of her children, &c. which she retains in her office during the rest of the year: now there is no solemn invocation of God's assistance at the beginning of the Matins and Lauds; no *Gloria Patri* at the end of the psalms; no hymns of divine praise; no bles-

sing asked by the reader of the lessons ; no little chapters read by the priest for the instruction of the people ; no *Dominus vobiscum*, to bless the faithful ; no *Oremus*, to desire their concurrence, or no *Amen*, to express their consent. By all these omissions the Church expresses her concern, trouble and confusion, for her expiring Lord ; and therefore the psalms and lessons, of which this office is composed, scarcely breathe any thing else but sighs and lamentations for his sufferings and death.

The six candles on the altar, and the fifteen placed on the epistle side, all burning at the beginning of the office, signify the *light of faith* preached by the prophets and Jesus Christ : the fundamental article of which is the mystery of the *Blessed Trinity*, represented by the *triangular candlestick*. At the end of each of the fourteen psalms, during the Matins and Lauds, the candles in the triangular candlestick are extinguished ; and at the end of every second verse of the *Benedictus*, those on the altar are put out one by one, to teach us, that the Jews were totally deprived of the light of faith, when they put our Saviour to death. But the fifteenth candle, a white one, placed on the top angle, which represents the light of the world, Jesus Christ, is concealed for a time at the end of the altar, and afterwards brought out burning ; to signify that, though Christ, according to his humanity, died, and was laid in a sepulchre, yet he was always alive according to his divinity, by which he raised his body again to life. The darkness, while the *Miserere* and prayer *Respice* are said, reminds us of the darkness which covered the whole earth at his death ; and the noise made at the conclusion, represents the convulsions of nature for the loss of its author, when the earth trembled, the rocks rent, the graves opened, and the veil of the temple was torn from the top to the bottom.

Maunday Thursday—Is so called from the anthem *Mandatum*, sung during the ceremony of washing the feet.

The mass of this day, contrary to the office, is of the holy Eucharist, and therefore a subject of joy and thanksgiving, expressed by the ringing of bells, and the white colour of the vestments and ornaments of the altar. For though the Church be wholly taken up this week with the Passion of Christ, and for that reason ordained the feast of *Corpus Christi*, a day of particular thanksgiving for the institution of that sacrament; yet she could not refrain from some expressions of her joy and gratitude, on the very day whereon our Lord was pleased to ordain so great a wonder of his love. But after singing the *Gloria in Excelsis*, the bells are silent, till the same angelical hymn is repeated at Mass on Holy Saturday, in honour of the wonderful silence of our blessed Saviour during his Passion, as well as to express the silent mourning of the Church for the death of her Spouse.

The Rubric prescribes the consecration of two hosts; one for the mass of this day, the other to be carried in solemn procession to a throne on another altar, which, according to a very ancient custom, is adorned with lights, flowers, jewellery, and tapestry, where it is kept with great splendour, till the time of mass to-morrow, the church door being kept open till late in the evening, to give the faithful an opportunity of returning thanks for this inestimable sacrament, on the very day of its institution, by their frequent visits to this place, where it is reserved. The reason of removing the Blessed Sacrament to another place is, that the devotion of the Passion at the chief altar of the church, where it was begun the evening before, at the *Tenebræ*, and is continued these three days without any pomp or magnificence, might not be interrupted.

After the vespers, the priest, with his ministers, by taking away the linen cloths, with all their other ornaments, leaves the altar bare and naked. The Antiphon *Diviserunt*, and the Psalm, *Deus, Deus meus*, are sung by the choir during this ceremony, which represents the stripping our Saviour of his garments, for which the soldiers cast lots, and divided among themselves. And the nakedness of the altar signifies, that Christ in his passion lost all his beauty and majesty, and was in a manner deprived of the glory of his divine nature.

Good Friday.—On this day the Church offers no sacrifice, nor is there any consecration of the holy Eucharist; the priest receiving the sacred host which was consecrated the day before. So that, in the office performed, instead of the mass, she contents herself with the bare representation of the Passion of Jesus Christ. To this end, she reads such lessons, tracts, &c. as contain predictions of his coming for their redemption, and types of his immolation on the cross; and afterwards the history of his Passion as related by St. John, to shew how the law and the prophets were verified by the gospel. By these lessons the faithful are instructed in the mystery of this day, and therefore beg with the priest that the fruit of the Passion may be applied to all sorts of persons, even schismatics, heretics, Jews, and Pagans. None are excluded from the suffrages of the Church on a day when Jesus Christ prayed for his persecutors, and offered his blood to his Father, even for the salvation of those by whom it was shed!

Next, both priest and people express their adoration to Jesus Christ crucified, by kneeling thrice before they kiss the sacred wounds represented by his figure on the cross. By this ceremony, Protestants think us guilty of idolatry, especially since the Rubric calls it, the *Adoration of the Cross*, and the choir at the same time sing, *We adore thy cross, O*

Lord, &c. But we presume they will give us leave to know the meaning of our own words and actions, and hope they will believe us, when we tell them, that our genuflexions, and kissing of the cross, are no more than exterior expressions of that love which we bear in our hearts towards Jesus Christ crucified; and that the words *adoration* and *adore*, as applied to the cross, only signify that respect and veneration which is due to things immediately relating to God and his service.

After this ceremony, the priest brings back the blessed sacrament from the throne to the altar, with the same solemnity as it was carried from thence on Thursday, and finishes the office by receiving the sacred victim that was slain for the redemption of mankind.

Holy Saturday.—The word *night* used in the benediction of the paschal candle, the Collect, the Preface and Communicantes, shews that the office and mass of this day were formerly said in the night; to honour the time of our Saviour's resurrection: and we may suppose the anticipation of this office to be an indulgence granted by the Church to the faithful, rendered incapable of watching at midnight by the long penitential fast of Lent.

The altars are again clothed with the ornaments of which they were divested on Maunday Thursday, and a new fire is blessed to illuminate them. The office begins with lighting a triple candle, to signify that the faith of the blessed Trinity proceeds from the light communicated to us by Christ, now risen from the dead. The paschal candle, blessed in the next place by the deacon, is a figure of the body of Jesus Christ, and not being lighted at first, represents him as yet dead, as the five blessed grains of incense fixed therein denote the aromatic spices wherewith he was embalmed in the sepulchre: when lighted, it represents his rising again to life; and

the subsequent lighting of the lamps and the rest of the candles, teach the faithful, that the resurrection of the members will follow that of the Head.

After this ceremony, the Church, in order to dispose the catechumens for a worthy receiving of baptism, reads twelve lessons out of the Old Testament, called prophecies, and after each lesson a solemn prayer; by which she not only instructs them in the effects of that sacrament, but also begs for them, of Almighty God, all its advantages. The reason why the Church appointed this time for the solemn administration of baptism, was on account of its being so lively a representation of the resurrection, which she now solemnizes: for as Christ was laid in the sepulchre truly dead, and came out again truly alive; so is the sinner buried in the baptismal water, as in a mystical grave, and taken out again animated with the new life of grace.

Before the administration of the sacrament, the baptismal font is blessed with several mystical ceremonies. 1. The priest divides the water in the form of a cross, to teach us that it confers grace and sanctity by the means of Christ crucified. 2. He touches it with his hand, praying that it may be free from all impressions of evil spirits. 3. He signs it thrice with the sign of the cross, to bless it in the name of the Holy Trinity. 4. He parts it with his hand, and casts out some of it towards the four parts of the world; to instruct us, that the grace of baptism, like the rivers of Paradise, flows all over the earth. 5. He blows thrice upon it in the form of a cross, beseeching God to bless it by the infusion of his holy spirit, that it may receive the virtue of sanctifying the soul. 6. He plunges the paschal candle thrice into it, praying that the Holy Ghost may descend upon it, as he did at the baptism of Christ in the waters of Jordan. 7. He mixes holy oil and chrism with it, to signify that baptism consecrates us to God, and gives us

spiritual strength to contend with, and overcome all the enemies of our soul.

After the benediction of the font, the sacrament is solemnly administered to such as are prepared to receive it, and then the litanies and mass are sung, to obtain of God, through the intercession of the saints, that the newly baptized may persevere in the grace they have received. In the mass, incense is used at the gospel, to represent the perfumes carried by the women to our Saviour's monument: but no lights are borne, as at other times, because neither they nor the apostles did as yet believe his resurrection; and for the same reason, the Creed is not said. The Offertory, the Kiss of Peace, and the Communion, are also omitted, because the faithful did not receive the blessed Eucharist at this mass, but waited till Easter-day, when, together with the newly baptized, all others who were prepared, were admitted to communion.

† The xlii Psalm, Judica me Deus, which is ordinarily recited by the priest and his assistant alternately, at the foot of the altar, at the beginning of Mass, is omitted every day this week, except in the Masses for Maunday Thursday and Holy Saturday. On these days, as well as on Easter Sunday, Monday, and Tuesday, the reader may find it in page 291, adding Gloria Patri, &c. at the end thereof.

PALM-SUNDAY.

*After the sprinkling of holy water, the palms
are blessed as follows :*

The choir sings,

Hosanna Filio David:
benedictus qui ve-
nit in nomine Domini. O
Rex Israel : Hosanna in
excelsis.

Hosanna to the Son of
David : blessed is
he that comes in the name
of the Lord. O King of
Israel : Hosanna in the
highest.

Then the Priest says,

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

DEUS, quem diligere
et amare justitia
est; ineffabilis gratiæ tuæ
in nobis dona multiplica:
et qui fecisti nos in morte
Filii tui sperare quæ cre-
dimus; fac nos eodem re-
surgente pervenire quo
tendimus. Qui tecum vi-
vit et regnat, &c.

O God, whom to esteem
and love is justice:
increase in us the gifts of
thy unspeakable grace:
and as in the death of thy
Son thou madest us hope
for what we believe: so
by his resurrection make
us arrive at the place whi-
ther we are going. Who
liveth, &c.

The Subdeacon then sings the following Lesson.

*Lectio Libri Exodi,
cap. xv. 27.*

*The Lesson out of the
book of Exodus, ch. xv. 27.*

IN diebus illis, venerunt
filii Israel in Elim, ubi
erant duodecim fontes
aquarum, et septuaginta

IN those days the chil-
dren of Israel came in-
to Elim, where there were
twelve fountains of water

B

palmae; et castrametati sunt juxta aquas. Profectique sunt de Elim, et venit omnis multitudo filiorum Israel in desertum Sin, quod est inter Elim et Sinai, quinto decimo die mensis secundi, postquam egressi sunt de terra Egypti. Et murmuravit omnis congregatio filiorum Israel contra Moysen et Aaron in solitudine. Dixeruntque filii Israel ad eos: Utinam mortui essemus per manum Domini in terra Egypti, quando sedebamus super ollas carnis et comedebamus panem in saturitate: Cur eduxistis nos in desertum istud, ut occideretis, omnem multitudinem fame? Dixit autem Dominus ad Moysen: Ecce, ego pluviam vobis panes de caelo; egredietur populus, et colligat quæ sufficiunt per singulos dies, ut tentem eum utrum ambulet in lege mea, an non. Die autem sexto præparent quod inferant: et sit duplum quam colligere solebant per singulos dies. Dixeruntque Moyses et Aaron ad omnes filios Israel: Vespere scietis quod Dominus eduxerit vos de terra

and seventy palm trees: and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots, and ate bread to the full: Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day, that I may prove them whether they will walk in my law, or no. But the sixth day let them provide for to bring in, and let it be double to that they were wont

Egypti: et mane videbitis gloriam Domini.

In the evening you shall know that the Lord hath brought you forth out of the land of Egypt: and in the morning you shall see the glory of the Lord.

R. Collegerunt pontifices et pharisæi concilium, et dixerunt, Quid facimus? quia hic homo multa signa facit. Si dimittimus eum sic, omnes credent in eum: *Et venient Romani, et tollent nostrum locum et gentem. V. Unus autem ex illis Caiphas nomine, cum esset pontifex anni illius prophetavit, dicens: Expedit vobis ut unus moriatur homo pro populo, et non tota gens pereat. Ab illo ergo die cogitaverunt interficere eum, dicentes: *Et venient, &c. *Vel aliud.*

R. In monte Oliveti oravit ad Patrem: Pater, si fieri potest transeat a me calix iste. *Spiritus quidem promptus est, caro autem infirma: fiat voluntas tua. V. Vigilate, et orate, ut non intretis in tentationem. *Spiritus quidem, &c.

Then the deacon sings the following gospel, with the usual ceremonies before and after.

to gather every day. And Moses and Aaron said to the children of Israel:

R. The chief priests and the pharisees assembled a council, and said, What are we doing? for this man doth many miracles. If we let him go so, all will believe in him: *And the Romans will come, and destroy our place and nation. V. And one of them called Caiphas, being the high-priest of that year: prophesied, saying: it is expedient for you, that one man die for the people, and not the whole nation perish. From that day therefore they designed to kill him, saying: *And the Romans, &c. *Or another.*

R. On mount Olivet he prayed to his Father: Father, if it may be let this cup pass from me. *The spirit indeed is willing, but the flesh is weak: thy will be done. V. Watch and pray, that ye enter not into temptation. *The spirit, &c.

Sequentia Sancti Evangelii secundum Matthæum, cap. 21. v. 1.

IN illo tempore: cum appropinquasset Jesus Jerosolymis, et venisset Bethphage ad montem Oliveti: tunc misit duos discipulos suos, dicēseis: Ite in castellum, quod contra vos est, et statim invenietis asinam alligatam, et pullum cum ea: solvite, et adducite mihi: et si quis vobis aliquid dixerit, dicite, quia Dominus his opus habet: et confestim dimittet eos. Hoc autem totum factum est, ut adimpleretur quod dictum est per prophetam, dicentem: *Dicite filiæ Sion: Ecce Rex tuus venit tibi mansuetus, sedens super asinam, et pullum filium subjugalis.* Euntēs autem discipuli fecerunt sicut præceperat illis Jesus. Et adduxerunt asinum et pullum: et imposuerunt super eos vestimenta sua, et cum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in viā: alii autem cædebant ramos de arboribus, et sternebant in viā: turbæ autem quæ præcedebant et quæ sequeban-

A continuation of the holy Gospel according to St. Matthew, ch. 21.

AT that time: when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, he sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to me: and if any man shall say any thing to you, say ye, that the Lord hath need of them: and forthwith he will let them go. Now all this was done that the word might be fulfilled which was spoken by the prophet, saying: *Tell ye the daughter of Sion: Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.* And the disciples going, did as Jesus commanded them. And they brought the ass and the colt: and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way: and others

tur clamabant, dicentes: Hosanna Filio David; benedictus qui venit in nomine Domini.

cut down boughs from the trees, and strewed them in the way: and the multitudes that went before and that followed, cried,

saying: *Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord.*

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

After this the palms are blessed by the priest standing at the epistle corner, and saying:

Oremus.

Let us pray.

AUGE fidem in te sperantium, Deus, et supplicum preces clementer exaudi: veniat super nos multiplex misericordia tua: bene dicantur et hi palmites palmarum seu olivarum, etsicut in figura ecclesiæ multiplicasti Noe egredientem de arca, et Moysen exeuntem de Egypto cum filiis Israel, ita nos portantes palmas et ramos olivarum, bonis actibus occurramus obviam Christo; et per ipsum in gaudium introeamus æternum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

INcrease, O God, the faith of them that hope in thee, and mercifully hear the prayers of thy supplicants: let thy manifold mercy come upon us, and let these branches of palm-trees or olive-trees be blessed: and as in a figure of the church thou didst multiply Noah, going out of the ark, and Moses going out of Egypt with the children of Israel, so let us, carrying palms and boughs of olive-trees, go and meet Christ with good works, and enter by him into eternal joy: who with thee and the holy Ghost liveth and reigneth, &c.

R. Amen.

R. Amen.

V. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. *Sursum corda.*

R. *Habemus ad Dominum.*

V. *Gratias agamus Domino Deo nostra.*

R. *Dignum et justum est.*

VERE dignum et justum est, æquum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus: qui gloriaris in consilio sanctorum tuorum. Tibi enim serviunt creaturæ tuæ, quia te solum auctorem et Deum cognoscunt. Et omnis factura tua te collaudat, et benedicunt te sancti tui: qui illud magnum Unigeniti tui nomen coram regibus et potestatibus hujus sæculi, libera voce confitentur. Cui assistunt angeli et archangeli, throni et dominationes, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ concinunt, sine fine dicentes:

V. *Lift up your hearts.*

R. *We have lifted them up to the Lord.*

V. *Let us give thanks to the Lord our God.*

R. *It is fitting and just.*

IT is truly fitting and just, right and saving, always and every where to give thee thanks, O holy Lord, Almighty Father, eternal God: who art glorious in the assembly of thy saints. For thy creatures serve thee, because they acknowledge thee for their only Creator and God. All that thou hast made praise thee, and thy saints bless thee: because they confess with freedom, before the kings and powers of this world, the great name of thy only begotten Son. The angels and archangels, the thrones and dominions stand before thee, and with all the troops of the heavenly army sing the hymn of thy glory, saying without end:

The Choir sings,

Sanctus, sanctus, sanctus, Dominus Deus, Sabaoth. Pleni sunt cœli et terra gloria tua, Hosanna in excelsis. Bene-

Holy, holy, holy, is the Lord God of hosts. The heavens and the earth are full of thy glory, Hosanna in the highest.

dictus qui venit in nomine Domini : *Hosanna in excelsis.*

Blessed is he that comes in the name of the Lord : *Hosanna in the highest.*

Then the priest says,

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray,

PETIMUS Domine sancte, Pater omnipotens, æterne Deus ; ut hanc creaturam olive, quam ex ligni materia prodire jussisti, quamque columna rediens ad arcam proprio pertulit ore, bene dicere et sanctificare digneris ; ut quicumque ex ea receperint, accipiant sibi protectionem animæ et corporis : fiatque, Domine, nostræ salutis remedium, et tuæ gratiæ sacramentum. Per Dominum, &c. R. Amen.

WE beseech thee, O holy Lord, Almighty Father, eternal God ; that thou wouldst be pleased to bless and sanctify this creature of the olive-tree, which thou madest to shoot out of the substance of the wood, and which the dove returning to the ark brought in its bill ; that whoever receives it may find protection of soul and body ; and that it may prove, O Lord, the remedy of our salvation, and a sacred sign of thy grace. Thro', &c. R. Amen.

Oremus.

Let us pray,

DEUS, qui dispersa congregas, et congregata conservas ; qui populis obviam Jesu ramos portantibus benedixisti : benedic etiam hos ramos palmæ et olive, quos tui famuli ad honorem nominis tui fideliter suscipiunt : ut in quemcumque locum introducti

O GOD, who gatherest what is dispersed, and preservest what is gathered ; who didst bless the people that carried boughs to meet Jesus : bless also these branches of the palm-tree and olive-tree, which thy servants take with faith for the honour of thy name : that

fuerint, tuam benedictionem habitatores loci illius consequentur: et omni adversitate effugata, dextera tua protegat quos redemit Jesus Christus, Filius tuus, Dominus noster. Qui tecum vivit et regnat, &c.

Oremus.

DEUS, qui miro dispositionis ordine, ex rebus etiam insensibilibus dispensationem nostræ salutis ostendere voluisti: da, quæsumus, ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie cœlesti lumine afflata, Redemptori obviam procedens; palmarum atque olivarum ramos vestigiis ejus turba substravit. Palmarum igitur rami de mortis principa triumphos expectant: surculi vero olivarum spirituales unctionem advenisse quodam modo clamant. Intellexit enim jam tunc illa hominum beatam multitudinem præfigurari; quia Redemptor noster humanis condolens miseriis, pro totius mundi vita cum mortis principe esset pugnaturus,

into whatever place they shall be brought, the inhabitants of that place may obtain thy benediction; and thy right hand preserve from all adversity, and protect those that have been redeemed by our Lord Jesus Christ, thy Son. Who liveth, &c.

Let us pray.

O GOD, who by the wonderful order of thy providence wouldst even in insensible things shew us the manner of our salvation; grant, we beseech thee, that the devout hearts of thy faithful may savingly understand the mystical meaning of that ceremony, when the multitude, by direction from heaven, going this day to meet our Redeemer, strewed under his feet palms and olive branches: the palms represent his triumph over the prince of death, and the olive branches proclaim in some manner the coming of a spiritual unction. For that pious multitude knew by them was signified, that our Redeemer, compassionating the misery of mankind, was to fight for:

ac moriendo triumphaturus. Et ideo talia obsequens administravit, quæ in illo et triumphos victoriæ et misericordiæ pinguedinem declararent. Quod nos quoque plena fide, et factum et significatum retinentes, te, Domine sancte, Pater omnipotens, æternæ Deus per eundem Dominum nostrum Jesum Christum suppliciter exoramus; ut in ipso atque per ipsum, cujus nos membra fieri voluisti, de mortis imperio victoriam reportantes, ipsius gloriosæ resurrectiones participes esse mereamur. Qui tecum vivit et regnat, &c.

Oremus.

DEUS, qui per olivæ ramum pacem terris columbam nuntiare jussisti: præsta, quæsumus, ut hos olivæ, cæterarumque arborum ramos cœlesti bene-†dictione sanctifices: ut cuncto populo tuo proficiant ad salutem. Per Christum Dominum nostrum. *R. Amen.*

the life of the whole world with the prince of death, and to triumph over him by his own death. And therefore in that action they made use of such things, as might declare, both the triumph of this victory, and the riches of his mercy. We also with a firm faith, retaining both the ceremony and its signification, humbly beseech thee, O holy Lord, Almighty Father, eternal God, through the same Lord Jesus Christ, that we, whom thou hast made his members, gaining by him and in him a victory over the empire of death, may deserve to be partakers of his glorious resurrection. Who liveth.

Let us pray.

O GOD, who by an olive branch didst command the dove to proclaim peace to the world; grant us, we beseech thee, the grace to sanctify by thy heavenly benediction those branches of the olive and other trees; that they may be serviceable to all thy people for their salvation. Thro', &c. *Amen.*

Oremus.

BENE+dic, quæsumus Domine, hos palmarum, seu olivarum ramos; et præsta, ut quod populus tuus, in tui venerationem hodierna die corporaliter agit, hoc spiritualiter summa devotione perficiat, de hoste victoriam reportando, et opus misericordiæ summo opere diligendo. Per Dominum nostrum, &c.

Here the priest sprinkles the palms thrice with holy water, and fumes them thrice with incense. Then he says:

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

DEUS, qui Filium tuum Jesum Christum Dominum nostrum, pro salute nostra in hunc mundum misisti, ut se humiliaret ad nos, et nos revocaret ad te: cui etiam, dum Jerusalem veniret, ut adimpleret Scripturas, credentium populorum turba, fidelissima devotione vestimenta sua, cum ramis palmarum in via sternebant: præsta quæsumus, ut illi fidei viam præparemus, de qua remoto lapide offensionis, et petra scandali, floreant apud te opera nostra jus-

Let us pray,

BLESS, O Lord, we beseech thee, these branches of the palm or olive-tree; and grant, that what thy people this day act corporally for thy honour, they may perform the same spiritually with the greatest devotion, by gaining a victory over their enemy, and ardently loving works of mercy. Thro', &c.

The Lord be with you.

R. And with thy spirit.

Let us pray.

O GOD, who for our salvation didst send into this world thy Son Jesus Christ our Lord, that he might humble himself to us, and call us back to thee: for whom, also, as he was coming to Jerusalem to fulfil the Scriptures, a multitude of faithful people, with a zealous devotion, spread their garments, together with palm-branches, in the way: grant, we beseech thee, that we may prepare him the way of faith, out of which the stone of offence, and rock

titiae ramis; ut ejus vestigia sequi mereamur. Qui tecum vivit et regnat, &c.

of scandal being removed, our actions may flourish with branches of justice, so that we may be able to follow his steps. Who, &c.

The palms, when blessed, are distributed by the priest, first to the clergy, and then to the laity, all kneeling and kissing the palm, and also his hand. During the distribution the following anthems are sung.

Ant. Pueri Hebræorum, portantes ramos olivarum, obviaverunt Domino, clamantes et dicentes: Hosanna in excelsis.

Ant. Pueri Hebræorum vestimenta prosternebant in via, et clamabant, dicentes: Hosanna Filio David: benedictus qui venit in nomine Domini.

Ant. The Hebrew children, carrying olive-branches, met our Lord, crying out, and saying: Hosanna in the highest.

Ant. The Hebrew children spread their garments in the way, and cried out, saying: Hosanna to the Son of David: blessed is he that cometh in the name of the Lord.

Then the priest says,

Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

OMnipotens sempiternus Deus, qui Dominum nostrum Jesum Christum super pullum asinae sedere fecisti, et turbas populorum vestimenta, vel ramos arborum in via sternere, et Hosanna decantare in laudem ipsius docuisti: da quaesumus, ut illorum

The Lord be with you.

R. And with thy spirit.

Let us pray,

Almighty and everlasting God, who wouldst have our Lord Jesus Christ ride on the colt of an ass, and didst inspire the crowds of people to spread their garments or branches of the trees in the way, and to sing Hosanna in his praise: grant, we beseech thee, that we may imitate

innocentiam imitari pos-
simus, et eorum meritum
consequi mereamur. Per
eundem Christum Domi-
num nostrum. R. Amen.

their innocence, and de-
serve to partake of their
merit. Thro' the same
Christ our Lord. Amen.

*Next follow the procession. First the priest puts
incense in the censer, and the deacon turning to
the people says,*

Procedamus in pace.

Let us go in peace.

R. In nomine Christi,
Amen.

R. In the name of
Christ, Amen.

*The thurifer, or incense-bearer, goes first with the cen-
ser smoking; then follows the sub-deacon with the
cross between two acolytes with their candles burn-
ing; next the clergy in order, and last of all the
priest with the deacon on his left hand, all bearing
palms in their hands. During the procession the
following antiphons are sung.*

Ant. Cum appropin-
quaret Dominus Jeroso-
lymam misit duos ex
discipulis suis, dicens: Ite
in castellum quod contra
vos est, et invenietis pul-
lum asinae alligatum, su-
per quem nullus homi-
num sedit: solvite, et
adducite mihi. Si quis
vos interrogaverit, dicite:
Opus Domino est. Sol-
ventes adduxerunt ad Je-
sum: et imposuerunt illi
vestimenta sua, et sedit
super eum: alii expan-
debant vestimenta sua in
via: alii ramos de arbori-
bus sternebant: et qui se-

Ant. When our Lord
drew near to Jerusalem,
he sent two of his dis-
ciples, saying: Go to
the village that is over-
against you, and you will
find an ass's colt tied, on
which no man ever rode:
untie him and bring him
to me. If any man shall
question you, say: Our
Lord hath need of him.
They untying him
brought him to Jesus,
and put their garments
on him, and he sat upon
him: some spread their
garments in the way:
some strewed branches

quebantur, clamabant : Hosanna, benedictus qui venit in nomine Domini : benedictum regnum patris nostri David : Hosanna in excelsis : miserere nobis Fili David.

Ant. Cum audisset populus, quia Jesus venit Jerosolimam acceperunt ramos palmarum, et exierunt ei obviam, et clamabant pueri, dicentes : Hic est, qui venturus est in salutem populi. Hic est, salus nostra, et redemptio Israel. Quantus est iste, cui throni et dominationes occurrunt ? Noli timere, filia Sion : ecce Rex tuus venit tibi sedens super pullum asinae ; sicut scriptum est : Salve, Rex fabricator mundi, qui venisti redimere nos.

Ant. Ante sex dies sollemnis Paschæ, quando venit Dominus in civitatem Jerusalem, occurrerunt ei pueri ; et in manibus portabant ramos palmarum ; et clamabant voce magna, dicentes : Hosanna in excelsis : be-

cut from trees ; and they that followed, cried out : Hosanna, blessed is he that comes in the name of the Lord : blessed is the kingdom of our father David : Hosanna in the highest : have mercy on us, O Son of David.

Ant. When the people heard that Jesus was coming to Jerusalem, they took palm branches, and went out to meet him : and the children cried out, saying : This is he that is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is he, whom the thrones and dominions go out to meet ? Fear not, O daughter of Sion, behold thy King comes to thee, sitting on an ass's colt ; as it is written : Hail, O King, Creator of the world, who art come to redeem us.

Ant. Six days before the solemnity of the Passover, when our Lord was coming into the city of Jerusalem, the children met him, and carried palm branches in their hands ; and they cried with a loud voice, saying :

C

nedictus qui venisti in
multitudine misericordiae
tuæ: Hosanna in excel-
sis.

Ant. Occurrunt tubæ
cum floribus et palmis
Redemptori obviam: et
victori triumphanti digna
dant obsequia: Filium Dei
ore gentes prædicant: et
in laudem Christi voces
tonant per nubila: Ho-
sanna in excelsis.

Ant. Cum angelis et
pueris fideles inveniamur,
triumphatori mortis cla-
mantes: Hosanna in ex-
celsis.

Ant. Turba multa quæ
convenerat ad diem fes-
tum, clamabat Domino:
Benedictus qui venit in
nomine Domini: Hosan-
na in excelsis.

Hosanna in the highest:
blessed art thou who art
come in the multitude of
thy mercy: Hosanna in
the highest.

Ant. The multitude go
out to meet our Redeem-
er with flowers and palms,
and pay the homage due
to a triumphant conquer-
or: nations proclaim the
Son of God: and their
voices rend the skies in
the praise of Christ: Ho-
sanna in the highest.

Ant. Let us join in faith
with the angels and chil-
dren, singing to the con-
queror of death: Hosan-
na in the highest.

Ant. A great multitude
that was met together at
a festival, cried out to
the Lord: Blessed is he
that comes in the name
of the Lord: Hosanna in
the highest.

At the return of the procession, two or four singers enter the church, and shutting the door, stand with their faces towards the procession, singing the two first verses, Gloria, laus; which are repeated by the priest and the others without. Then the other verses following are sung by those within, and they that are without at every second verse answer, Gloria, laus.

GLORIA, laus, et ho-
nor, tibi sit Rex
Christe Redemptor:

TO thee, O Christ,
be glory, praises
loud,

Cui puerile decus prompsit Hosanna pium.

R. Gloria, &c.

Israel es tue Rex, Davidis et inclyta proles :

Nomine qui in Domini Rex benedicte venis.

R. Gloria, &c.

Cœtus in excelsis te laudat cœlicus omnis,

Et mortalis homo, et cuncta creata simul.

R. Gloria, &c.

Plebs. Hebræa tibi cum palmis obvia venit,

Cum prece voto, hymnis adsumus esse tibi.

R. Gloria, &c.

Hi tibi passuro solvebant munia laudis :

Nos tibi regnanti pangimus, ecce melos.

R. Gloria, &c.

Hi placuere tibi, placeat devotio nostra :

Rex bone, Rex clemens, cui bona cuncta placent.

R. Gloria, &c.

To thee Hosanna, cried the Jewish crowd.

R. To thee, &c.

We Israel's Monarch, David's Son proclaim :

Thou com'st, blest king, in God's most holy name.

R. To thee, &c.

Angels and men in one harmonious choir,

To sing thy everlasting praise conspire.

R. To thee, &c.

Thee Israel's children met with conqu'ring palms,

To thee our vows we pay in loudest psams.

R. To thee, &c.

For thee, on earth, with boughs they strewed the ways :

To thee in heaven we sing melodious praise.

R. To thee, &c.

Accept this tribute, which to thee we bring,

As thou didst theirs, O good and gracious King. Amen.

R. To thee, &c.

After this the subdeacon knocks at the door with the foot of the cross ; which being opened, the procession enters the church singing :

R. Ingrediente Domino in sanctam civitatem Hebræorum pueri resurrectionem vitæ pro-

R. As our Lord entered the holy city, the Hebrew children declaring the resurrection of life :

nuntiantes: * cum ramis
palmarum Hosanna cla-
mabant in excelsis. V.
Cum audisset populus
quod Jesus veniret Jero-
solymam, exierunt obvi-
am ei: * cum ramis, &c.

* with palm - branches,
cried out, Hosanna in
the highest. V. When
the people heard that Je-
sus was come to Jerusa-
lem, they went out to
meet him: * with palm-
branches, &c.

*Then the Mass is celebrated, and all hold the palms
in their hands during the passion and the gospel.*

MASS FOR PALM SUNDAY.

*The priest at the foot of the altar makes the sign
of the cross, † saying,*

IN nomine Patris, et
Filii, et Spiritus Sanc-
ti. Amen.

IN the name of the Fa-
ther, and of the Son,
and of the Holy Ghost.
Amen.

Introibo ad altare Dei.

I will go to the altar of
God.

R. Ad Deum, qui læ-
tificat juventutem meam.

R. To God, who re-
joiceth my youth.

V. Adjutorium nostrum
in nomine Domini.

V. Our help is in the
name of the Lord.

R. Qui fecit cœlum et
terram.

R. Who made heaven
and earth.

V. Confiteor Deo om-
nipotenti, &c.

V. I confess to Al-
mighty God, &c.

R. Misereatur tui om-
nipotens Deus, et dimis-
sis peccatis tuis, perducatur
te ad vitam æternam.

R. Almighty God be
merciful to thee, and hav-
ing forgiven thee thy
sins, bring thee to life
everlasting.

V. Amen.

V. Amen.

R. Confiteor Deo om-
nipotenti beatæ Mariæ

R. I confess to almighty
God, to the blessed Ma-



Hosanna to the Son of David: blessed
is he that cometh in the Name of the Lord.

Matt. XXI. 9.

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semper virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater; quia peccavi nimis cogitatione, verbo, et opere, *mea culpa; mea culpa; mea maxima culpa.* Ideo precor beatam Mariam, semper virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

V. Miscreatur vestri omnipotens Deus, et dimissis peccatis vestris perducatur vos ad vitam æternam.

R. Amen.

V. Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

ry, ever a virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father; that I have very much sinned in thought, word, and deed, *through my fault; through my fault; through my most grievous fault.* Therefore I beseech blessed Mary, ever a virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray for me to our Lord God.

V. May Almighty God be merciful to you, and having forgiven you your sins, bring you to life everlasting.

R. Amen.

V. May the almighty and merciful Lord grant us the pardon, absolution, and remission of our sins.

R. Amen.

V. O God, thou being turned towards us, wilt enliven us.

R. And thy people will rejoice in thee.

V. Shew us, O Lord, thy mercy.

C S

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

R. And grant us thy salvation.

V. Lord, hear my prayer.

R. And let my cry come to thee.

V. The Lord be with you.

R. And with thy spirit.

Oremus.

The priest says the following prayer in a low voice.

AUfer a nobis, quæsumus Domine, iniquitates nostras; ut ad sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

ORAMUS te, Domine, per merita sanctorum tuorum, quorum reliquæ hic sunt, et omnium sanctorum; ut indulgere digneris omnia peccata mea. Amen.

Let us pray.
TAKE from us our iniquities, we beseech thee, O Lord; that we may deserve to enter into thy sanctuary with clean hearts. Through Christ our Lord. Amen.

WE beseech thee, O Lord, by the merits of thy saints, whose relics are here, and of all the saints, that thou wouldst vouchsafe to pardon all my sins. Amen.

Then he goes to the book at the corner of the altar, and making the sign of the cross on himself, reads aloud

THE INTROIT.

Domine, ne longe facias auxilium tuum a me: ad defensionem meam aspice: libera me de ore leonum, et a cornibus unicornium humilitatem meam. Ps. Deus, Deus meus, respice in me:

LORD, keep not thy help far from me: look to my defence: deliver me from the lion's mouth, and my low condition from the horns of unicorns. Ps. O God, my God, look on

quare me dereliquisti?
Longe a salute mea verba
delictorum meorum. Do-
mine, ne longe, &c.

V. **K**YRIE eleison.

R. **K**YRIE eleison.

V. Kyrie eleison.

R. Christe eleison.

V. Christe eleison.

R. Christe eleison.

V. Kyrie eleison.

R. Kyrie eleison.

V. Kyrie eleison.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

OMnipotens sempiter-
ne Deus, qui huma-
no generi ad imitandum
humilitatis exemplum,
Salvatorem nostrum ear-
nem sumere, et crucem
subire fecisti: concede
propitius, ut et patientiæ
ipsius habere documenta
et resurrectiones consortia
mereamur. Per eundem,
&c.

*Lectio Epistolæ beati
Pauli apostoli ad Phi-
lippenses,*

Cap. ii.

FRatres, hoc enim sen-
tite in vobis, quod et
in Christo Jesu: qui cum
in forma Dei esset, non

me: Why hast thou for-
saken me? The voice of
my sins keep salvation
far from me. Lord, keep
not, &c.

V. **L**ORD have mercy
on us. R. Lord,

have mercy on us. V.

Lord, have mercy on us.

R. Christ, have mercy

on us. V. Christ, have

mercy on us. R. Christ,

have mercy on us. V.

Lord, &c.

V. The Lord be with
you.

R. And with thy spi-
rit.

Let us pray.

ALMIGHTY and ever-
lasting God, who
would have our Saviour
become man, and suffer
on a cross, to give man-
kind an example of hu-
mility: mercifully grant
that we may be instructed
by his patience, and par-
take in his resurrection.
Through the same, &c.

*The Lesson out of the epis-
tle of St. Paul the apos-
tle to the Philipians,*

Chap. ii.

BRETHREN, let this mind
be in you, which was
also in Christ Jesus; who
being in the form of God

rapinam arbitratus esse se æqualem Deo; sed semetipsum exinanivit, formam servi accipiens, in similitudinem hominum factus, et habitu inventus ut homo. Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen: ut in nomine Jesu omne genu flectatur, cœlestium, terrestrium, et infernorum, et omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.

R. Deo gratias.

Christ is in the glory of God the Father. R. Thanks be to God.

Graduale. — Tenuisti manum dexteram meam: et in voluntate tua deduxisti me: et cum gloria assumpsisti me. V. Quam bonus Israel Deus, rectis corde! mei autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus pacem peccatorum videns.

Tractus. — Deus, Deus meus, respice in me: quare me dereliquisti? V.

thought it not robbery to be equal with God; but debased himself, taking the form of a servant, being made in the likeness of men, and in fashion found as a man. He humbled himself, becoming obedient unto death, even the death of the cross. Wherefore God also hath exalted him, and hath given him a name which is above every name: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus

Gradual. — Thou hast held my right hand: and according to thy will thou hast conducted me, and received me with glory. V. How good is God to Israel, to those of an upright heart: but my feet were almost gone, my steps were ready to slip; because I was jealous of sinners, seeing the peace of sinners.

Tract. — O God, my God, look on me; why hast thou forsaken me?

Longe a salute mea verba delictorum meorum. V. Deus meus, clamabo per diem, nec exaudies: in nocte, et non ad insipientiam mihi. V. Tu autem in sancto habitas, laus Israel. V. In te speraverunt patres nostri; speraverunt, et liberasti eos. V. Ad te clamaverunt, et salvi facti sunt: in te speraverunt, et non sunt confusi. V. Ego autem sum vermis, et non homo: opprobrium hominum, et abjectio plebis. V. Omnes qui videbant me, aspernabantur me: locutisunt labiis, et moverunt caput. V. Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum. V. Ipsi vero consideraverunt, et conspexerunt me: dividerunt sibi vestimenta mea, et super vestem meam miserunt sortem. V. Libera me de ore leonis: et a cornibus unicornium humilitatem meam. V. Qui timetis Dominum, laudate eum: universum semen Jacob magnificate eum. V. Annuntiabitur Domino generatio ventura: et annuntiabunt cœli justitiam ejus. V. Popu-

V. The voice of my sins keep salvation far from me. V. My God, I shall cry to thee in the day, and thou wilt not hear in the night, and it shall not be my folly. V. But thou dwellest in the holy place, the praise of Israel. V. In thee our fathers have hoped: they have hoped, and thou didst deliver them. V. They cried to thee, and were saved: they hoped in thee, and were not confounded. V. But I am a worm, and not a man: the reproach of men, and outcast of the people. V. All that saw me, scorned me: they talked of me, and shook their heads. V. He hoped in the Lord, let him deliver him: let him save him, because he loves him. V. And they considered and viewed me: they divided my garment amongst them, and upon my coat they cast lots. V. Deliver me from the lion's mouth: and my low condition from the horns of unicorns. V. Ye that fear the Lord, praise him: the whole race of Jacob, magnify him. V. The generation to come shall be

lo qui nascetur, quem fecit Dominus.

declare his justice. V. To the people that shall be born, which the Lord has made.

Passio Domini nostri Jesu Christi, secundum Matthæum, C. 26 et 27.

IN illo tempore, dixit Jesus discipulis suis: scitis, quia post biduum pascha fiet; et Filius hominis tradetur ut crucifigatur. Tunc congregati sunt principes sacerdotum, et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas: et concilium fecerunt ut Jesum dolo tenerent, et occiderent. Dicebant autem: non in die festo, ne forte tumultus fieret in populo. Cum autem esset Jesus in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum unguenti pretiosi, et effudit super caput ipsius recumbentis. Videntes autem discipuli, indignati sunt, dicentes: Ut quid perditio hæc? Potuit enim istud venumdari multo, et dari pauperibus. Sciens autem Jesus, ait illis: Quid molesti estis huic mulieri? Opus enim bonum opera-

declared to be the Lord's: and the heavens shall declare his justice. V. To the people that shall be born, which the Lord has made.

The Passion of our Lord Jesus Christ, according to Matt. C. 26 and 27.

AT that time: Jesus said to his disciples: you know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified. Then they gathered together the chief priests, and the ancients of the people into the palace of the high-priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put him to death. But they said: not on the festival day, lest there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for

ta est in me. Nam semper pauperes habetis vobiscum: me autem non semper habetis. Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit. Amen, dico vobis: Ubicumque prædicatum fuerit hoc evangelium in toto mundo, dicetur, et quod hæc fecit in memoriam ejus. Tunc abiit unus ex duodecim, qui dicebatur Judas Iscariotes, ad principes sacerdotum, et ait illis: quid vultis mihi dare, et ego vobis eum tradam? At illi constituerunt ei triginta argenteos. Et exinde quærebat opportunitatem ut eum traderet. Prima autem die Azymorum accesserunt discipuli ad Jesum, dicentes: Ubi vis paremus tibi comedere pascha? At Jesus dixit: Ite in civitatem ad quemdam, et dicite ei; Magister dicit: Tempus meum prope est; apud te facio pascha cum discipulis meis. Et fecerunt discipuli, sicut constituit illis Jesus, et paraverunt pascha. Vespere autem facto, discumbebat cum duodecim discipulis suis: Et edentibus illis, dixit:

much, and given to the poor. And Jesus knowing it said to them: Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you: but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests: and he said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought an opportunity to betray him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith:

Amen, dico vobis, quia unus vestrum me traditurus est. Et contristati valde, coeperunt singuli dicere: Numquid ego sum, Domine? At ipse respondens, ait: qui intingit mecum manum in paropside hic me tradet. Filius quidem hominis vadit sicut scriptum est de illo: vae autem homini illi, per quem Filius hominis tradetur; bonum erat ei, si natus non fuisset homo ille. Respondens autem Judas, qui tradidit eum dixit. Numquid ego sum Rabbi? Ait illi: Tu dixisti. Cænantibus autem eis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis, et ait: Accipite, et comedite: Hoc est corpus meum. Et accipiens calicem, gratias egit, et dedit illis, dicens: Bibite ex hoc omnes. Hic est enim sanguis meus Novi Testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis. Non bibam amodo de hoc genimine vitis, usque in diem illum cum illud bibam vobiscum, novum in regno Pa-

My time is near at hand, I will keep the pasch at thy house with my disciples. And the disciples did as Jesus had appointed them, and they prepared the pasch. Now when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, the same shall betray me. The Son of Man indeed goeth, as it is written of him: but wo to that man, by whom the Son of Man shall be betrayed: it were better for that man if he had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat: This is my body. And taking the chalice he gave

trīs mei. Et hymno dicto, exierunt in montem Oliveti. Tunc dicit illis Jesus: Omnes vos scandalum patiemini in me, in ista nocte. Scriptum est enim: "Percutiam pastorem, et dispergentur oves gregis." Postquam autem resurrexero, præcedam vos in Galileam. Respondens autem Petrus, ait illi: Et si omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus: Amen dico tibi, quia in hac nocte, antequam galilas cantet, ter me negabis. Ait illi Petrus: Etiam si oportuerit me mori tecum non te negabo. Similiter et omnes discipuli dixerunt. Tunc venit Jesus cum illis in villam quæ dicitur Gethsemani, et dixit discipulis suis: Sedete hic donec vadam illuc, et orem. Et assumpto Petro, et Jacobo filio Zebedæi cepit contristari et inustus esse. Tunc ait illis: Tristis est anima mea usque ad mortem: Sustinete hic, et vigilate mecum. Et progressus pusillum, procidit in faciem suam, orans, et dicens:

thanks: and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And when they had sung an hymn, they went out to mount Olivet. Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: *I will strike the shepherd, and the sheep of the flock shall be dispersed.* But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to him: Though all men shall be scandalized in thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. Peter saith to him: Though I should die with thee, I will not deny thee. And in like manner said all the disci-

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Pater mi, si possibile est transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu. Et venit ad discipulos suos, et invenit eos dormientes: Et dicit Petro: Sic non potuistis una hora vigilare mecum? Vigilate et orate, ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma. Iterum secundo abiit, et oravit, dicens: Pater mi, si non potest hic calix transire nisi bibam illum, fiat voluntas tua. Et venit iterum, et invenit eos dormientes. Erant enim oculi eorum gravati. Et relictis illis, iterum abiit, et oravit tertio, eundem sermonem dicens: Tunc venit ad discipulos suos, et dicit illis: dormite jam, et requiescite: ecce appropinquavit hora, et Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquavit qui me tradet. Adhuc eo loquente, ecce Judas anus de duodecim venit, et cum eo turba multa cum gladiis, et fustibus, missi a principibus sacerdotum, et senioribus po-

ples. Then Jesus came with them to a country place, which is called Gethsemani, and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me. And going a little further, he fell upon his face, praying, and saying: O my Father, if it is possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What! could you not watch one hour with me? Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again he went the second time and prayed, saying: O my Father, if this chalice may not pass away but I must drink it, thy will be done. And he cometh again, and findeth them asleep: for their

puli. Qui autem tradidit eum, dedit illis signum dicens: Quemcumque osculatus fuero, ipse est, tenete eum. Et confestim accedens ad Jesum dixit: Ave, Rabbi, et osculatus est eum, Dixitque illi Jesus: Amice, ad quid venisti? Tunc accesserunt, et manus iniecerunt in Jesum, et tenuerunt eum. Et ecce unus ex his qui erant cum Jesu extendens manum, exemit gladium suum, et percutiens servum principis sacerdotum, amputavit auriculam ejus. Tunc ait illi Jesus: Convertite gladium tuum in locum suum. Omnes enim qui acceperint, gladium, gladio peribunt. An putas, quia non possum rogare Patrem meum, et exhibebit mihi modo plusquam duodecim legiones angelorum? Quomodo ergo implebuntur scripturae, quia sic oportet fieri? In illa hora dixit Jesus turbis: Tamquam ad latronem existis cum gladiis et fustibus comprehendere me: quotidie apud vos sedebam docens in templo, et non me tenuistis. Hoc

eyes were heavy. And leaving them he went away again, and he prayed the third time, saying the same words. Then he cometh to his disciples, and saith to them: Sleep on now, and take your rest: behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me. And as he yet spoke, behold Judas, one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus and held him. And behold one of them that were with Jesus stretching forth his hand, drew out his sword; and striking the servant

D 2

autem totum factum est, ut adimplerentur scripturæ prophetarum. Tunc discipuli omnes, relicto eo, fugerunt. At illi tenentes Jesum, duxerunt ad Caiphā, principem sacerdotum, ubi scribæ et seniores convenerant. Petrus autem sequebatur eum a longe, usque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris, ut videret finem. Principes autem sacerdotum, et omne concilium, quærebant falsum testimonium contra Jesum, ut eum morti traderent: et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes et dixerunt: Hic dixit: Possum destruere templum Dei, et post tri-duum re-ædificare illud. Et surgens princeps sacerdotum ait illi: Nihil respondes ad ea, quæ isti adversum te testificantur? Jesus autem tacebat. Et princeps sacerdotum ait illi: Adjuro te per Deum vivum, ut dicas nobis, si tu es Christus filius Dei. Dicit illi Jesus: Tu dixisti. Verumtamen dico

of the high-priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place, for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as against a robber with swords and clubs to apprehend me: I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled away. But they holding Jesus led him to Caiphās the high-priest, where the scribes and the ancients were assembled: But Peter followed him afar off, to the high-priest's palace. And going in, he sat with the servants, to see the end. Now the chief priests and the whole council sought false witness against Jesus,

vobis, amodō videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus cœli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemavit: quid adhuc egemus testibus? Ecce nunc audistis blasphemiam: quid vobis videtur? At illi respondentes, dixerunt: Reus est mortis. Tunc expuerunt in faciem ejus, et colaphis eum ceciderunt, alii autem palmas in faciem ejus dederunt, dicentes: Prophetiza nobis, Christe, quis est, qui te percussit? Pētrus vero sedebat foris in atrio: et accessit ad eum una ancilla dicens: Et tu cum Jesu Galilæo eras. At ille negavit eorum omnibus, dicens: Nescio, quid dicis. Exeunte autem illo januam, vidit eum alia ancilla, et ait his qui erant ibi: Et hic erat cum Jesu Nazareno. Et iterum negavit cum juramento, quia non novi hominem. Et post pusillum accesserunt qui stabant, et dixerunt Pētro: Vere et tu ex illis es:

that they might put him to death: And they found not, though many false witnesses had come in. And last of all there came two false witnesses, and they said: This man said, I am able to destroy the temple of God, and in three days to rebuild it. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus said to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right-hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they answering, said: He is guilty of death. Then did they spit in his face,

nam et loquela tua manifestum te facit. Tunc cœpit detestari et jurare, quia non novisset hominem. Et continuo galhus cantavit. Et recordatus est Petrus verbi Jesu, quod dixerat: Priusquam gallus cantet, ter me negabis. Et egressus foras, flevit amare. Mane autem facto, consilium inierunt omnes principes sacerdotum, et seniores populi adversus Jesum, ut eum morti traderent. Et vinctum adduxerunt eum, et tradiderunt Pontio Pilato præsidi. Tunc videns Judas, qui eum tradidit, quod damnatus esset: pœnitentiâ ductus, retulit triginta argenteos principibus sacerdotum et senioribus, dicens: Peccavi, tradens sanguinem justum. At illi dixerunt: Quid ad nos? Tu videris. Et projectis argenteis in templo recessit: et abiens, laqueo se suspendit. Principes autem sacerdotum, acceptis argenteis, dixerunt: Non licit eos mittere in corbonam: quia pretium sanguinis est. Consilio autem inito, emerunt ex illis a-

and buffet him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ: who is he that struck thee? But Peter sat without in the palace: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I do not know the man. And after a little while they that stood by came, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was

grum figuli, in sepul-
turam peregrinorum.
Propter hoc vocatus est
ager ille, Haceldama,
hoc est, ager sanguinis,
usque in hodiernum di-
em. Tunc impletum est
quod dictum est per Je-
remiam prophetam, di-
centem: "Et acceperunt
triginta argenteos preti-
um appretiati, quem ap-
pretiaverunt a filiis Is-
rael: et dederunt eos in
agrum figuli, sicut con-
stituit mihi Dominus."
Jesus autem stetit ante
præsidem, et interroga-
vit eum præses, dicens:
Tu es rex Judæorum?
Dicit illi Jesus: Tu di-
cis. Et cum accusaretur
a principibus sacerdotum
et senioribus, nihil re-
spondit. Tunc dicit
illi Pilatus: Non audis
quanta adversum te di-
cunt testimonia? Et non
respondit ei ad ullum
verbum, ita ut miraretur
præses vehementer. Per
diem autem solemnem
consueverat præses po-
pulo dimittere unum
vinctum, quem voluis-
sent. Habebat autem
tunc vinctum insignem,
qui dicebatur Barabbas.
Congregatis ergo illis,

come, all the chief priests
and ancients of the peo-
ple took council against
Jesus, to put him to
death. And they brought
him bound, and delivered
him to Pontius Pilate the
governor. Then Judas,
who betrayed him, seeing
that he was condemned,
repenting himself, brought
back the thirty pieces of
silver to the chief priests
and the ancients, saying:
I have sinned, in betray-
ing innocent blood. But
they said: What is that
to us? look thou to it.
And casting down the
pieces of silver in the tem-
ple, he departed: and
went and hanged himself
with a halter. But the
chief priests having taken
the pieces of silver, said:
It is not lawful to put
them into the corbona,
because it is the price of
blood. And after they
had consulted together,
they bought with them
the potters field, to be a
burying-place for stran-
gers. Wherefore that field
was called Haceldama,
that is, the field of blood,
even to this day. Then
was fulfilled that which
was spoken by Jeremias

dixit Pilatus : Quem vultis dimittam vobis, Barabbam an Jesum, qui dicitur Christus? Sciebat enim quod per invidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum uxor ejus, dicens : Nihil tibi, et justo illi : multa enim passa sum hodie per visum propter eum. Principes autem sacerdotum et seniores persuaserunt populis ut peterent Barabbam, Jesum vero perderent. Respondens autem præses, ait illis : Quem vultis vobis de duobus dimitti? At illi dixerunt : Barabbam. Dicit illis Pilatus : Quid igitur faciam de Jesu, qui dicitur Christus? Dicunt omnes : Crucifigatur. Ait illis præses : Quid enim mali fecit? At illi magis clamabant, dicens : Crucifigatur. Videns autem Pilatus, quia nihil proficeret; sed magis tumultus fieret : accepta aqua, lavit manus coram populo, dicens : Innocens ego sum a sanguine justi hujus : vos videritis. Et respondens, universus populus, dixit : Sanguis

the prophet, saying: *And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel. And they gave them unto the potters field, as the Lord appointed to me.* And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate said to him: Dost not thou hear how great testimonies they alledge against thee? And he answered him never a word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus who is called Christ? For he knew that for envy they

eius super nos, et super filios nostros. Tunc dimisit illis Barabbam: Jesum autem flagellatum tradidit eis, ut crucifigeretur. Tunc milites præsidis suscipientes Jesum in prætorium, congregaverunt ad eum universam cohortem: et exeuntes eum, chlamydem coccineam circumdederunt ei: et plectentes coronam de spinis posuerunt super caput ejus, et arundinem in dextera ejus. Et genu flexo ante eum, illudebant ei, dicentes: Ave rex Judæorum. Et expuentes in eum, acceperunt arundinem, et percutiebant caput ejus. Et postquam illuserunt ei, exuerunt eum chlamyde, et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent. Exeuntes autem, invenerunt hominem Cyrenæum nomine Simonem: hunc angariaverunt ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha, quod est, Calvariæ locus. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere. Post-

had delivered him. And as he was sitting on the judgment-seat, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: Whether will you have of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why what evil hath he done? but they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing; but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And all the people answering, said: His blood be upon us, and

quam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes, ut impleretur quod dictum est per prophetam dicentem: "Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem." Et sedentes servabant eum. Et imposuerunt super caput ejus causam ipsius scriptam: *Hic est Jesus Rex Judæorum*. Tunc crucifixi sunt cum eo duo latrones: unus a dextris, et unus a sinistris. Prætereuntes autem blasphemabant eum, moventes capita sua, et dicentes: Vah! qui destruis templum Dei, et in triduo illud re-ædificas: salva teipsum. Si Filius Dei es, descende de cruce. Similiter et principessacerdotum, illudentes cum scribis et senioribus, dicebant: Alios salvos fecit: seipsum non potest saluum facere; si rex Israel est descendat nunc de cruce, et credimus ei: confidit in Deo: liberet nunc, si vult, cum dicit enim: quia Filius Dei sum. Idipsum autem et latrones, qui crucifixi erant cum eo, im-

upon our children. Then he released to them Barabbas, and having scourged Jesus delivered him to them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band: and stripping him, they put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right-hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. And going out they found a man of Cyrene, named Simon: him they forced to take up his cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not

properabant ei. A sexta autem hora tenebræ factæ sunt super universam terram, usque ad horam nonam. Et circa horam nonam clamavit *Jesus* voce magna dicent: *Eli, Eli, lamma sabachthani?* Hoc est: Deus meus, Deus meus, ut quid dereliquisti me? Quidam autem illic stantes, et audientes, dicebant: Etiam vocat iste. Et continuo currens unus ex eis, acceptam spongiam implevit aceto, et imposuit arundini et dabat ei bibere. Cæteri vero dicebant: Sine videamus an veniat Elias liberans eum. *Jesus* autem iterum clamans voce magna, emisit spiritum.*

drink. And after they had crucified him, they divided his garments, casting lots; that the word might be fulfilled which was spoken by the prophet, saying: *They divided my garments among them; and upon my vesture they cast lots.* And they sat down and watched him. And they put over his head his cause written: *This is Jesus the King of the Jews.* Then were there crucified with him two thieves; the one on the right-hand and the other on the left. And they that passed by, blasphemed him, wagging their heads, and saying: Vah! thou that destroyest the temple of God and in three days

buldest it up again, save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients mocking, said: He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now if he will have him: for he said: I am the Son of God. And the self same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over all the earth, until the ninth hour. And about the ninth hour *Jesus* cried with a loud voice, saying: *Eli, Eli, lamma sabachthani?* that is, My God, my

God, why hast thou forsaken me? And some of them that stood there and heard, said: This man calleth for Elias. And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. And the others said: Let be, let us see whether Elias will come to deliver him. And Jesus again crying with a loud voice, gave up the ghost.*

** Here all kneel down, and meditate on the redemption of mankind, and after a short pause the deacon goes on.*

Et ecce velum templi scissum est in duas partes, a summo usque deorsum: et terra mota est, et petrae scissae sunt, et monumenta aperta sunt: et multa corpora sanctorum, qui dormierant, surrexerunt. Et exeuntes de monumentis post resurrectionem ejus venerunt in sanctam civitatem, et apparuerunt multis. Centurio autem, et qui cum eo erant, custodientes Jesum, viso terræmotu et his qui fiebant, timuerunt valde, dicentes: Vere Filius Dei erat iste. Erant autem ibi mulieres multae a longe, quae secutae erant Jesum a Galilea, ministrantes ei: inter quas erat Maria Magdalene, et Maria Jacobi, et Joseph mater, et mater fili-

And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks wererent. And the graves were opened: and many of the saints that had slept, arose. And coming out of the tombs after his resurrection, came into the holy city and appeared to many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying: Indeed this was the Son of God. And there were then many women afar off, who had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalen, and Mary

orum Zebedæi. Cum autem sero factum esset, venit quidam homo dives ab Arimathea, nomine Joseph, qui et ipse discipulus erat Jesu. Hic accessit ad Pilatum, et petiit corpus Jesu. Tunc Pilatus jussit reddi corpus. Et accepto corpore Joseph involvit illud in sindone munda, et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvit saxum magnum ad ostium monumenti, et abiit. Erant autem ibi Maria Magdalene, et altera Maria, sedentes contra sepulchrum.

there Mary Magdalen, and the other Mary, sitting over against the sepulchre.

In solemn masses the rest of the passion is sung by the deacon in the tone of the gospel, with the usual ceremonies before and after it; otherwise the priest stands at the middle of the altar, and bowing down, says, in a low voice:

MUNDA cor meum, ac labia mea, omnipotens Deus, qui labia Isaïe prophetae calculo mundasti ignito: ita me tua grata miseratione dignare mundare; ut sanctum evangelium tuum digne valeam nunti-

the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up in a clean linen cloth. And laid it in his own new monument, which he had hewed out in a rock, and he rolled a great stone to the door of the monument, and went his way. And there was

Cleanse my heart and my lips, almighty God, who with a fiery coal didst cleanse the lips of the prophet Isaiah: vouchsafe so to cleanse me by thy gracious mercy, that I may worthily declare thy holy

E

tiare. Per Christum Dominum nostrum. Amen.

Jube Domine benedicere. Dominus sit in corde meo, et in labiis meis: ut digne et competenter annuntiem evangelium suum. Amen.

gospel. Thro' Christ our Lord. Amen.

Bless me, O Lord. The Lord be in my heart and lips, that I may worthily and fitly proclaim his gospel. Amen.

Then he goes to the book, and finishes the passion.

ALtera autem die quæ est post parasceven, convenérunt principes sacerdotum et pharisæi ad Pilatum, dicentes: Domine, recordati sumus, quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Jube ergo custodiri sepulchrum usque in diem tertium: ne forte veniant discipuli ejus, et furentur eum; et dicant plebi: Surrexit a mortuis. Et erit novissimus error peior priore. Alit illis Pilatus: Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, munierunt sepulchrum, signantes lapidem eum custodibus.

Here the priest kisses the gospel, saying in a low voice:

Per evangelica dicta deleantur nostra delicta.

AND the next day, which followed the day of the preparation, the chief priests and the pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day: lest his disciples come and steal him away, and say to the people: He is risen from the dead; so the last error shall be worse than the first. Pilate said to them: You have a guard: go guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

By the words of the gospel may our sins be blotted out.

After which he goes to the middle of the altar, and says or sings aloud

THE NICENE CREED.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Maria virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis: sub Pontio Pilato passus, et sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in cœlum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos et mortuos: cujus regni non erit finis. Et in Spiritum Sanctum, Domi-

I Believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages: God of God, Light of Light, true God of true God; begotten, not made, consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation came down from heaven: And took flesh by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. Was also crucified for us: suffered under Pontius Pilate, and was buried. And rose again the third day, according to the scriptures. And ascended into heaven: sits at the right-hand of the Father. And shall come again with glory, to judge the living and the dead: of whose kingdom there shall be no end. And in the Holy Ghost,

num et vivificantem :
 que ex Patre Filioque
 procedit. Qui cum Pa-
 tre et Filio simul adora-
 tur, et conglorificatur :
 qui locutus est per pro-
 phetas. Et unam Sanc-
 tam Catholicam et Apos-
 tolicam Ecclesiam. Con-
 fiteor unum baptisma in
 remissionem peccatorum.
 Et expecto resurrectio-
 nem mortuorum. Et vi-
 tam venturisæculi. Amen.

V. Dominus nobiscum.

R. Et cum spiritu tuo.

Oremus.

Offertorium. — Impro-
 pium expectavit cor
 meum, et misericordiam et
 sustinui quibus simul mecum
 contristaretur, et non fuit
 consolantem me quæsi-
 vi, et non inveni.; et dede-
 runt in escam meam fel,
 et in siti mea potaverunt
 me aceto.

the Lord and giver of
 life: who proceeds from
 the Father and the Son.
 Who with the Father and
 the Son is equally adored
 and glorified: who spake
 by the prophets. And
 one Holy Catholic and
 Apostolic Church: I con-
 fess one baptism for the
 remission of sins. And I
 expect the resurrection of
 the dead. And the life
 of the world to come.
 Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

The offertory. — My
 heart looked for reproach
 and misery; and I expect-
 ed some one to condole
 with me, and there was
 none: I sought for a com-
 forter, and found him not:
 and they gave me gall for
 my meat, and in my thirst
 they gave me vinegar to
 drink.

*Here the priest offers the bread that is to be conse-
 crated, saying:*

Suscipe, sancte Pater,
 omnipotens æterne
 Deus, hanc immaculatam
 hostiam, quam ego in-
 dignus famulus tuus offero
 tibi Deo meo vivo et
 vero, pro innumerabili-

Recieve, O Holy Fa-
 ther, almighty and
 eternal God, this unspot-
 ted host, which I thy
 unworthy servant offer
 to thee my true and liv-
 ing God, for my innu-

bus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus sed et pro omnibus fidelibus christianis vivis atque defunctis: ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

merable sins, offences and negligences, and for all here present, as also for all faithful Christians both living and dead: that it may avail me and them to salvation and life everlasting. Amen.

Then he blesses the water that is to be put in the chalice, saying:

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus Dominus noster: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O GOD, who didst wonderfully create the dignity of human nature, and more wonderfully reform it: grant by the mystery of this water and wine, that we may become partakers of his divinity, who was graciously pleased to partake of our humanity, Jesus Christ thy Son our Lord: Who with thee and the Holy Ghost liveth and reigneth, &c. Amen.

Having blessed the water, and poured it after the wine into the chalice, he offers them up, saying:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute, cum odore

WE offer to thee, O Lord, the cup of salvation, beseeching thy clemency; that it may ascend before thy divine majesty, as a sweet smelling odour, for our salva-

E S.

suavitatis ascendat. Amen.

tion, and that of the whole world. Amen.

Then bowing down he says :

IN spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

MAY our humble minds and contrite hearts render us acceptable to thee, O Lord: and let our sacrifice be so performed this day in thy sight, that it may be pleasing to thee, O Lord our God.

After which, looking up to heaven, he blesses the bread and wine, saying :

VENI, Sanctificator omnipotens, æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

COME, O eternal God, the almighty Sanctifier, and bless this sacrifice prepared for the honour of thy holy name.

The blessing of the incense, and fuming the altar (being ceremonies peculiar to solemn masses only) the prayers inclosed within these lines, as far as, are omitted in private masses.*

PER intercessionem Beati Michaelis archangeli, stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per, &c.

BY the intercession of blessed Michael the archangel, standing at the right side of the altar of incense, and of all the elect, may the Lord bless this incense, and receive it as a sweet smelling odour. Thro', &c.

While he incenses the offering, he says :

Incensum istud a te benedictum, ascendat ad te, Domine: et de-

MAY this incense, blessed by thee, ascend to thee, O Lord:

scendat super nos misericordia tua. and may thy mercy descend upon us.

Then he incenses the altar, saying:

Dirigatur, Domine, oratio mea, sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodium ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

LET my prayer, O Lord, ascend like incense in thy sight: the lifting up of my hands as an evening sacrifice. Place, O Lord, a guard on my mouth, and a gate of prudence before my lips: that my heart may not wander after words of malice, to seek excuses for my sins.

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.

MAY the Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

** Then going to the corner of the altar, he washes his fingers, saying:*

LAvabo inter innocentes manus meas, et circumdabo altare tuum, Domine.

Ut audiam vocem laudis et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ: et locum habitationis gloriæ tuæ.

Ne perdas cum impiis

I Will wash my hands among the innocent, and encompass thy altar, O Lord.

That I may hear the voice of praise, and publish all thy wonderful works.

Lord, I have loved the beauty of thy house: and the dwelling place of thy glory.

Destroy not my soul

animam meam, et cum
viris sanguinum vitam
meam :

In quorum manibus
iniquitatis sunt : dexte-
ra eorum repleta est mu-
neribus.

Ego autem in innocen-
tia mea ingressus sum :
redime me, et miserere
mei.

Pes meus stetit in di-
recto : in ecclesiis bene-
dicam te, Domine.

with the impious : nor
my life with men of
blood :

In whose hands are
iniquities : their right-
hand is filled with bribes..

But I have walked in
my innocence : redeem
me, and have mercy on
me.

My foot has stood in
the right path : in thy
congregations I will bless
thee, O Lord..

*Inclining his head before the middle of the altar, he
says,*

Suscipe, sancta Trini-
tas, hanc oblationem
quam tibi offerimus ob
memoriam passionis, re-
surrectionis et ascensionis
Jesu Christi Domini nos-
tri : et in honore beatæ
Mariæ semper virginis,
et beati Joannis Baptistæ,
et sanctorum apostolorum
Petri et Pauli, et istorum,
et hominum sanctorum :
ut illis proficiat ad hono-
rem, nobis autem ad sa-
lutem : et illi pro nobis
intercedere dignentur in
cœlis, quorum memori-
am agimus in terris. Per
eundem, &c. Amen.

RECEIVE, O holy
Trinity, this obla-
tion which we make to
thee, in memory of the
passion, resurrection and
ascension of our Lord
Jesus Christ, and in ho-
nour of blessed Mary, ever
a virgin, of blessed John
the Baptist, of the holy
apostles Peter and Paul,
and of all the Saints : that
it may be available to their
honour and to our salva-
tion : and that they may
vouchsafe to intercede for
us in heaven, whose me-
mory we celebrate on
earth. Thro' the same,
&c. Amen.

Afterwards he turns to the people, and says aloud the two first words of the following prayer:

ORATE, Frates, ut
meum ac vestrum
sacrificium acceptabile
fiat apud Deum Patrem
omnipotentem.

PRAY, brethren, that
my sacrifice and
yours may be acceptable
to God the Father Al-
mighty.

*To which the clerk aloud, and congregation in silence,
answer,*

Suscipiat Dominus sa-
crificium de mani-
bus tuis, ad laudem et
gloriam nominis sui, ad
utilitatem quoque nos-
tram, totiusque ecclesiæ
sue sanctæ.

MAY our Lord re-
ceive this sacrifice
from thy hands, to the
praise and glory of his
name, for our good also,
and that of all his holy
church.

Then in a low voice he says, Amen; and

Secreta.

Concede, quæsumus
Domine, ut oculis
tue majestatis munus ob-
latum, et gratiam nobis
devotionis obtineat, et
effectum beatæ perenni-
tatis acquirat. Per Do-
minum.

The secret Prayer.

GRANT, we beseech
thee, O Lord, that
this gift offered in the
presence of thy majesty,
may procure us the grace
of devotion, and effec-
tually obtain for us a blos-
sed eternity. Thro', &c.

That which follows is said aloud:

PER omnia sæcula sæ-
culorum. R. Amen.

V. Dominus vobis-
cum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Do-
minum.

FOR ever and ever.

R. Amen.

V. The Lord be with
you.

R. And with thy spi-
rit.

V. Lift up your hearts.

R. We have lifted them
up to the Lord.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique grâcias agere: Domine sancte, Pater omnipotens, æterne Deus, qui salutem humani generis in ligno crucis constituisti: ut unde mors oriebatur, inde vita resurgeret: et qui in ligno vincebat in ligno quoque vinceretur: per Christum Dominum nostrum. Per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates. Cœli, cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut adinitti jubeas deprecamur, supplici confessione dicentes:

Sanctus, sanctus, sanctus Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua: Hosanna in excelsis. Benedictus qui venit in nomine Domine: Hosanna in excelsis.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

IT is truly meet and just, right and available to salvation, that we should all ways and in all places give thanks to thee, O holy Lord, Almighty Father and eternal God, who didst ordain the salvation of mankind on the tree of the cross: that life might spring from whence death arose: and that he who overcame by a tree, might also be overcome on a tree: through Christ our Lord. By whom the angels praise, the dominations adore, the powers dread thy majesty. The heavens and heavenly virtues, and the blessed seraphims with united joy glorify it. With whom also we beseech thee to admit our voices with humble praise, saying:

Holy, holy, holy, is the Lord God of Hosts. Heaven and earth is full of thy glory: Hosanna in the highest. Blessed is he that comes in the name of the Lord: Hosanna in the highest.

THE CANON OF THE MASS.

TE igitur clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas, et benedictas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tua Papa nostro N. et Antistite nostro N. et Rege nostro N. et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

WE therefore humbly pray and beseech thee most merciful Father, through Jesus Christ thy Son our Lord, to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer to thee for thy holy Catholic Church, to which vouchsafe to grant peace; as also to preserve, unite and govern it throughout the whole world, together with thy servants N. our chief bishop, N. our prelate, N. our king, and all orthodox believers and professors of the catholic and apostolic faith.

The commemoration of the living.

Memento, Domine, famulorum famularumque tuarum N. et N.

Remember, O Lord, thy servants both men and women N. and N.

Here he pauses a little, to remember those he designs to pray for, and then proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus: pro redemp-

And all here present, whose faith and devotion are known to thee; for whom we offer to thee: or who offer thee this sacrifice of praise for themselves and all theirs: for the redemption of their

tione animarum suarum, pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua aeterno Deo, vivo et vero.

Communicantes et memoriam venerantes, in primis gloriosæ semper virginis Mariæ, genitricis Dei, et Domini nostri Jesu Christi: sed et beatorum apostolorum ac martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannes, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi: Lini, Clæti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani: et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

souls, for the hope of their salvation and safety: and pay their vows to thee, the eternal, living and true God.

Communicating with and honouring, in the first place, the memory of the glorious ever Virgin Mary, Mother of God and our Lord Jesus Christ; as also of thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thadæus; Linus, Cletis, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian; and of all thy saints: by whose merits and prayers, grant that we may in all things be defended by the help of thy protection. Thro the same Christ our Lord. Amen.

Then he spreads his hands over the bread and wine, before he pronounces the words of consecration, praying as follows.

HANC igitur oblationem servitutis nostræ, sed et cunctarum famularum tuarum, quæsumus Domine, ut placatus acci-

WE therefore beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy

pias: diesque nostros in tua pace disponas; atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum.

Amen.

QUAM oblationem tu Deus in omnibus, quæsumus, bene-**+**dic-tam, adscrip-**+**tam, ra-**+**tam, rationabilem, accep-tabilemque facere digne-ris: ut nobis cor-**+**pus et san-**+**guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

QUI pridie quam pa-teretur, accepit pa-nem in sanctas ac venera-biles manus suas: et ele-vatis oculis in cœlum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene-**+**dixit, fregit, deditque discipulis suis, dicens: Accipite et man-ducate ex hoc omnes: **HOC EST ENIM CORPUS MEUM.**

Here he adores the sacrament on his knees, and then raises it above his head for the adoration of the people. After which he proceeds to the consecration of the chalice, saying:

SIMILI modo post-quam cœnatum est, accipiens et hunc præ-

whole family: grant us thy peace in our days; preserve us from eternal damnation, and command us to be numbered among thy elect. Thro' Christ our Lord. Amen.

WHICH oblation do thou, O God, vouchsafe in all respects to bless, approve, ratify, and accept: that it may be made for us the body and blood of thy most beloved Son our Lord Jesus Christ.

WHO, the day be-fore he suffered, took bread in his sacred and venerable hands, and with his eyes lifted up towards heaven to thee, O God, his Almighty Fa-ther, giving thee thanks, blessed it, broke it, and gave it to his disciples, saying: Take and eat ye all of this: **FOR THIS IS MY BODY.**

IN like manner after supper, taking this excellent chalice in his

F

clarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene + dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes:

HIC EST ENIM CALIX SANGUINIS MEI, NOVUM ET ETERNUM TESTAMENTUM: MYSTERIUM FIDELI, QUI PRO VOBIS ET PRO multis EFFUNDATUR IN REMISSIONEM PECCATORUM.

sacred and venerable hands, giving thee also thanks he blessed it, and gave it to his disciples, saying: Take and drink ye all of this:

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVER-LASTING TESTAMENT: A MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS.

Then he adores on his knees the sacred blood, saying:

Hæc quotiescumque feceritis, in mei memoriam faciétis.

As often as ye shall do these things, ye shall do them in remembrance of me.

After which he shows it to the people for their adoration, and then goes on, saying:

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in celos gloriosæ ascensionis, offerimus preclaræ majestati tuæ de tuis donis ac datis hostiam + puram; hostiam + sanctam; hostiam + immaculatam; panem + sanctam vitæ eternæ,

Wherefore, O Lord, we thy servants, as also thy holy people, being mindful of the blessed passion of the same Christ thy Son our Lord, and of his resurrection from hell, as also of his glorious ascension into heaven, offer to thy most excellent majesty, of thy own gifts and favours, a pure host; a holy host; an unspotted host; the holy bread of

et calicem ✠ salatis perpetuæ.

SUPRA quæ, propitius ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium patriarchæ nostri Abrahamæ: et quod tibi obtulit summus sacerdos tuos Melchisedech, sanctum sacrificium, immaculatam hostiam.

Supplices te rogamus, omnipotens Deus, jube hæc preferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ; ut quotquot ex hac altaris participatione, sacrosanctum Filii tui, cor✠pus et san✠guinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

The commemoration of the dead.

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt, cum signo fidei, et

eternal life, and the calice of everlasting saluation.

ON which vouchsafe to look with a propitious and serene countenance, and to accept, as thou wert pleased to accept the offerings of thy just servant Abel, and the sacrifice of our patriarch Abraham, which thy high-priest Melchisedech offered to thee, a holy sacrifice and spotless victim.

WE humbly beseech thee, almighty God, command these offerings to be carried by the hands of thy holy angel to thy altar above, in the presence of thy divine majesty, that as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with all heavenly blessings and grace. Thro', &c. Amen.

Remember also, O Lord, thy servants, both men and women, N. and N. who are gone before us with the sign of

dormiunt in somno pacis. faith, and repose in the sleep of peace.

Here he pauses a little, to pray for particular persons.

IPSIS, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

TO these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, rest, and peace. Through the same Christ our Lord. Amen.

Then he strikes his breast, saying aloud the three first words of the following prayer:

NOBIS quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam, et societatem donare digneris, cum tuis sanctis apostolis et martyribus, cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium non æstimator meriti, sed veniæ, quæsumus largitor admitte, Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas sancti+ficas, vivi+ficas, bene+dicis, et præstas nobis. Per

TO us sinners also thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and all thy saints; into whose company we beseech thee to admit us, not in consideration of our merit, but through thy gratuitous mercy and pardon, thro' Christ our Lord. By whom, O Lord, thou dost always create, sanctify, quicken, bless, and grant us all these good things. By him, and with him, and

ip̄sum et cum ip̄so,
et in ip̄so, est tibi Deo
Patri + omnipotenti in
unitate Spiritus + Sancti,
omnis honor et gloria.

Then he says aloud,

V. Per omnia secula
sæculorum R. Amen.

Oremus.

PRæceptis salutaribus
moniti, et divina in-
stitutione formati, aude-
mus dicere:

PATER noster, qui es
in cœlis: sanctifice-
tur nomen tuum: adve-
niat regnum tuum: fiat
voluntas tua sicut in cœ-
lo, et in terra. Panem
nostrum quotidianum da
nobis hodie: et dimitte
nobis debita nostra, sicut
et nos dimittimus debi-
toribus nostris: et ne nos
inducas in tentationem:

R. Sed libera nos a
malo.

Then in a low voice he says as follows:

Amen.

Libera nos, quæsumus
Domine, ab omni-
bus malis, præteritis,
præsentibus et futuris: et
intercedente beata et glo-
riosa, semper virgine Dei
genitricæ Maria, cum
beatis apostolis tuis Petro

in hinc, is to thee, God
the Father Almighty, in
the unity of the Holy
Ghost, all honour and
glory.

V. For ever and ever.

R. Amen.

Let us pray.

Instructed by thy
wholesome precepts,
and following thy divine
directions, we presume to
say:

OUR Father, who art
in heaven: hallowed
be thy name: thy king-
dom come: thy will be
done on earth, as it is in
heaven. Give us this
day our daily bread: and
forgive us our trespasses,
as we forgive them that
trespass against us: and
lead us not into tempta-
tion:

R. But deliver us from
evil.

Amen.

Deliver us, O Lord,
we beseech thee,
from all past, present,
and future evils: and by
the intercession of the
blessed and glorious Mary,
the ever Virgin Mother
of God, with thy blessed

et Paulo, atque Andrea,
et omnibus sanctis, da
propitius pacem in diebus
nostris; ut ope misericor-
diæ tuæ adjuti, et a pec-
cato simus semper liberi,
et ab omne perturbatione
securi.

apostles Peter and Paul,
with Andrew, and all
the saints, mercifully
grant peace in our
days; that by the assist-
ance of thy mercy, we
may be always free from
sin, and secure from all
disturbance.

Here breaking the host in the middle, he says:

Per eundem Dominum
nostrum Jesum Christum
Filium tuum.

Through the same Je-
sus Christ our Lord thy
Son.

*Then he breaks off a small particle from one of its
parts, saying:*

Qui tecum vivit et reg-
nat in unitate Spiritus
Sancti Deus.

Who liveth and reign-
eth with thee in the unity
of the Holy Ghost one
God.

*After which, holding the little piece over the chalice,
he says aloud:*

V. Per omnia sæcula
sæculorum. R. Amen.

V. For ever and ever.
R. Amen.

*Here he makes the sign of the cross thrice over the
chalice, saying aloud:*

V. Pax ✙ Domini sit
✙ semper vobis ✙ cum.

V. The peace of our
Lord be always with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

*Then he puts the particle of the host into the chalice,
saying in a low voice:*

HÆC commixtio et
consecratio corpo-
ris et sanguinis Domini
nostri Jesu Christi, fiat
accipientibus nobis in vi-
tam æternam. Amen.

MAY this mixture
and consecration
of the body and blood of
our Lord Jesus Christ, be
to us that, receive them
life everlasting. Amen.

After this, bowing down, he strikes his breast thrice, saying aloud:

AGNUS Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: miserere nobis.

Agnus Dei, qui tollis peccata mundi: dona nobis pacem.

The following prayers are said in a low voice:

Domine Jesu Christe, qui dixisti apostolis tuis: *Pacem relinquo vobis, pacem meam do vobis:* ne respicias peccata mea, sed fidem ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare et coadunare digneris. Qui vivis et regnas, &c. Amen.

LAMB of God, that takest away the sins of the world: have mercy upon us.

Lamb of God, that takest away the sins of the world: have mercy upon us.

Lamb of God, that takest away the sins of the world: grant us peace.

LORD Jesus Christ, who didst say to thy apostles: *I leave you peace, I give you my peace:* regard not my sins, but the faith of thy church: and vouchsafe to grant it peace and union according to thy will. Who livest and reignest God for ever and ever. Amen.

In solemn masses, after this prayer, the priest kisses the deacon, saying:

R. Pax tecum.

R. Peace be with thee.

To which the deacon answers:

Et cum spiritu tuo.

And with thy spirit:

Domine Jesus Christe, Filii Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum corpus

LORD Jesus Christ, Son of the living God, who according to the will of the Father, by the co-operation of the Holy Ghost, didst thro' thy death give life

et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto, vivis et regnas Deus in sæcula sæculorum. Amen.

PErceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere presumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, &c. Amen.

Taking the host in his hands, he says:

PAnem coelestem accipiam, et nomen Domini invocabo.

Then striking his breast, he says thrice:

Domine, non sum dignus, ut intres sub tectum meum: sed tantum dico verbo, et sanabitur anima mea.

After which he receives the
Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

to the world: deliver me by this thy most sacred body and blood from all my iniquities and from all evils; make me always obedient to thy commandments, and never suffer me to be separated from thee. Who with the same God the Father and Holy Ghost livest, &c. Amen.

LET not the participation of thy body, O Lord Jesus Christ, which I, tho' unworthy, presume to receive, turn to my judgment and condemnation: but thro' thy mercy may it become a safeguard and remedy both of my soul and body. Who with God the Father and the Holy Ghost livest. Amen.

I Will take the bread of heaven, and call on the name of the Lord.

LORD, I am not worthy that thou shouldst enter under my roof: but say only the word, and my soul shall be healed.

blessed sacrament, saying:
MAY the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Pausing a while to meditate on the blessing received, he gathers up the fragments, and puts them into the chalice, saying:

QUID retribuam Domino, pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis, salvus ero.

WHAT shall I return to the Lord, for all that he has given me? I will take the cup of salvation, and call on the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

Then he receives the sacred blood, saying:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Whilst the clerk pours wine into the chalice, the priest says:

QUOD ore sumpsimus, Domine, pure mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

WHAT we have taken with our mouth, O Lord, may we receive with a pure heart, and grant, that of a temporal gift, it may prove an everlasting remedy.

Whilst he washes his fingers over the chalice with wine and water, he says:

Corpus tuum Domine, quod sumpsi, et sanguis, quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt sacramenta. Qui vivis et regnas in sæcula seculorum. Amen.

MAY thy body, O Lord, which I have received, and thy blood, which I have drank, cleave to my bowels: and grant that no stain of sin may remain in me, who have been refreshed by thy pure and holy mysteries. Who livest. Amen.

Then the book is moved to the epistle side of the altar, where he says as follows:

Communio.—Pater, si non potest hic calix transire, nisi bibam illum, fiat voluntas tua.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Postcommunio.

PER hujus, Domine, operationem mysteriorum, et vitia nostra purgentur, et justa desideria compleantur. Per Dominum nostrum. R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino. R. Deo gratias.

The Communion.—Father, if this cup cannot pass away, unless I drink it, thy will be done.

V. The Lord be with you.

R. And with thy spirit.

Postcommunion.

MAY our vices be destroyed, O Lord, and our just desires fulfilled by virtue of these mysteries. Through our Lord. R. Amen.

V. The Lord be with you. R. And with thy spirit. V. Let us bless the Lord. R. Thanks be to God.

After this, bowing in the middle of the altar, he says in a low voice:

PLaceat tibi, sancta Trinitas, obsequium servitutis meae: et praesta, ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

LET the performance of my homage be pleasing to thee, O holy Trinity: and grant, that this sacrifice which I, tho' unworthy, have offered to thy divine Majesty, may be acceptable to thee, and thro' thy mercy be a propitiation for me, and all those for whom it has been offered. Thro', &c. Amen.

Then kissing the altar, and turning towards the people, he blesses them, saying aloud :

Benedicat vos omnipotens Deus, Pater et Filius, et Spiritus Sanctus.
R. Amen.

May Almighty God, Father, Son, and Holy Ghost bless you. R. Amen.

After which he goes to the gospel side of the altar, and there he says aloud :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

In private masses (instead of the following gospel according to St. John) is read the gospel according to St. Matthew, as above, at the blessing of the palms, p. 16.

V. Initium sancti evangelii secundum Joannem.

V. The beginning of the holy gospel according to St. John.

R. Gloria tibi, Domine.

R. Glory be to thee, O Lord.

IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John.

de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem Filios Dei fieri, his qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. *Et Verbum caro factum est, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ et veritatis.*

R. Deo gratias.

This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *And the Word was made flesh, and dwelt among us (and we saw his glory as of the only begotten of the Father) full of grace and truth.*

R. Thanks be to God.

Here is sung the VERSICLE, Domine salvum fac; with the RESP. Et exaudi, &c. for the king, followed by the prayer, Quæsumus, &c. for the king and royal family.

MONDAY IN HOLY WEEK.

The priest begins mass at the foot of the altar, as above, p. 28, till he comes to

THE INTROIT.

JUDICA, Domine, nocentes me, expugna impugnantes me: apprehende arma et scutum, et exurge in adiutorium meum, Domine, virtus salutis meæ. Ps.—Effunde frameam, et conclude adversus eos qui persequuntur me: dic animæ meæ: salus tua ego sum. Judica, Domine, &c.

Judge, O Lord, those that hurt me, defeat those that assault me: take thy armour and shield, and come to my assistance, O Lord, the strength of my salvation. Ps.—Draw thy sword, and hold it against those that persecute me: say to my soul: I am thy salvation. Judge, O Lord, &c.

Kyrie eleison, as above, p. 31:

Oremus.

DA, quæsumus, omnipotens Deus, ut qui in tot adversis ex nostra infirmitate deficimus, intercedente unigeniti Filii tui passionem respiciamus. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, Per omnia sæcula sæculorum. R. Amen.

Let us pray.

GRANT, we beseech thee, Almighty God, that we, who thro' our weakness faint under so many adversities, may recover by the passion of thy only begotten Son, Who with thee and the Holy Ghost liveth and reigneth one God for ever and ever. R. Amen.

Then is said the following prayer against the persecutors of the church; as the prayer for the Pope, as in the next page, 74.

ECclesiæ tuæ, quæsumus Domine, pre-

Mercifully hear, we beseech thee, O

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ces placatus admitte : ut destructis adversitatibus et erroribus universis, secunda tibi serviat libertate. Per Dominum nostrum, &c.

Lord, the prayers of thy church; that being delivered from all adversities and errors; she may serve thee in secure liberty. Thro', &c.

The prayer for the Pope.

DEUS, omnium fidelium pastor et rector, famulum tuum N. quem pastorem Ecclesiæ tuæ præesse. voluisti, propitius respice : da ei, quæsumus, verbo et exemplo, quibus præest, proficere : ut ad vitam una cum grege sibi credito, perveniat sempiternam. Per Dominum nostrum Jesum Christum, &c.

Lectio Isaiæ Prophetæ, cap. 50.

IN diebus illis, dixit Isaias : Dominus Deus aperuit mihi aurem, ego autem non contradico : retrorsum non abii. Corpus meum dedi percutientibus, et genas meas vellentibus : faciem meam non averti ab increpantibus, et conspuentibus in me. Dominus Deus auxiliator meus, ideo non sum confusus : ideo posui faciem meam, ut petram duris-

OGOD, the pastor and governor of all the faithful, mercifully regard thy servant N. whom thou hast been pleased to appoint supreme pastor of thy church ; and grant, we beseech thee, that both by word and example, he may edify all that are under his charge ; and with the flock committed to him arrive at life everlasting. Thro', &c.

The Lesson out of the Prophet Isaias, chap. 50.

IN those days, Isaias said : The Lord God hath opened my ear, and I do not resist, I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them : I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded : therefore have I set my face

simam, et scio quoniam non confundar. Juxta est qui justificat me, quis contradicet mihi? Stemus simul, quis est adversarius meus? Accedat ad me. Ecce Dominus Deus auxiliator meus: quis est qui condemnet me? Ecce omnes quasi vestimentum conterentur, tinea comedet eos. Quis ex vobis timens Dominum audiens vocem servi sui? Qui ambulavit in tenebris, et non est lumen ei, speret in nomine Domini, et innitatur super Deum suum.

light? let him hope in the name of the Lord, and lean upon his God.

Graduale. — Exurge, Domine, et intende iudicio meo, Deus meus, et Dominus meus, in causam meam. V. Effunde frameam, et conlude adversus eos qui me persequuntur.

Tractus. — Domine, non secundum peccata nostra, quæ fecimus nos, neque secundum iniquitates nostras retribuas nobis. V. Domine, ne memineris iniquitatum nostrarum antiquarum; cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus

as a most hard rock, and I know that I shall not be confounded. He that is near justifieth me, who will contend with me? let us stand together. Who is my adversary? let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no

Gradual. — Arise, O Lord, and attend to my judgment, to my cause, my God and my Lord. V. Draw thy sword, and hold it against those that persecute me.

Tract. — O Lord, render not to us according to the sins we have committed, nor according to our iniquities. V. O Lord, remember not our former iniquities: let thy mercies speedily prevent us; because we are become exceeding poor, R. Help

nimis. R. Adjuva nos,
Deus Salutaris noster: et
propter gloriam nominis
tui, Domine, libera nos.:
et propitius esto peccatis
nostris, propter nomen
tuum.

us, O God our Saviour:
and for the glory of thy
name, O Lord, deliver
us: and pardon us our
sins for the sake of thy
name.

Munda cor meum, and Jube Domine benedicere, as
pp. 49 and 50.

*Sequentia sancti Evange-
lii secundum Joannem,
cap. 12.*

ANTE sex dies pas-
chæ, venit Jesus
Bethaniam, ubi Lazarus
fuerat mortuus, quem
suscitavit Jesus. Fece-
runt autem ei cœnam ibi:
et Martha ministrabat,
Lazarus vero unus erat ex
discumbentibus cum eo.
Maria ergo accepit libram
unguenti nardi pistici pre-
tiosi, et unxit pedes Jesu,
et extersit pedes ejus ca-
pillis suis: et domus im-
pleta est ex odore un-
guenti. Dixit ergo unus
ex discipulis ejus, Judas
Iscariotes, qui erat eum
traditurus: Quare hoc
unguentum non vœniit
trecentis denariis, et da-
tum est egenis? Dixit
autem hoc, non quia de
egenis pertinebat ad eum,
sed quia fur erat, et locu-
los habens, ea quæ mit-

*A continuation of the holy
Gospel according to St.
John, chap. 12.*

SIX days before the
pasch Jesus came to
Bethania, where Lazarus
had been dead, whom
Jesus raised to life. And
they made a supper there:
and Martha served, but
Lazarus was one of them
that were at the table with
him. Mary therefore took
a pound of ointment of
right spikenard, of great
price, and anointed the
feet of Jesus, and wiped
his feet with her hair:
and the house was filled
with the odour of the
ointment. Then one of
his disciples, Judas Isca-
riot, he that was about to
betray him, said: Why
was not this ointment sold
for three hundred pence,
and given to the poor?
Now he said this, not be-
cause he cared for the

tebantur, portabat. Dixit ergo Jesus: Sinite illam, ut in diem sepulturæ meæ servet illud. Pauperes enim semper habetis vobiscum: me autem non semper habetis. Cognovit ergo turba multa ex Judæis, quia illic est: et venerunt non propter Jesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis.

not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead.

Offertorium. — Eripe me de inimicis, meis, Domine: ad te confugi, doce me facere voluntatem tuam: quia Deus meus es tu.

poor, but because he was a thief, and having the purse, carried what was put therein. But Jesus said: Let her alone, that she may keep it against the day of my burial. For the poor you have always with you; but me you have not always. A great multitude therefore of the Jews knew that he was there; and they came, because thou art my God.

Offertory. — Deliver me from mine enemies, O Lord: to thee have I fled, teach me to do thy will: because thou art my God.

Then he returns to Suscipe, as above, p. 52, till he comes to the following prayer, called

THE SECRET.

HÆC sacrificia nos omnipotens Deus, potenti virtute mundatos; ad sum faciant puriores venire principium. Per Dominum nostrum, &c.

GRANT, Almighty God, that being purified by the powerful virtue of these sacrifices, we may arrive with greater purity to their fountain. Thro' our Lord, &c.

The Secret against the persecutors of the Church.

Protege nos, Domine, tuis mysteriis servientes: ut divinis rebus inhærentes, et corpore

Protect us, O Lord, who celebrate thy mysteries: that applying ourselves to divine things,

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tibi famulemur, et mente. we may serve thee both
Per Dominum nostrum, in soul and body. Thro',
&c. &c.

Or for the Pope.

O Blatis, quæsumus
Domine, placare
muneribus: et famulum
tuum N. quem pastorem
ecclesiæ tuæ præesse vo-
luisti, assidua protectione
guberna. Per Dominum
nostrum, &c.

BE appeased, O Lord,
we beseech thee, by
these offerings: and go-
vern by thy continual
protection thy servant N.
whom thou hast been
pleased to appoint su-
preme pastor of thy
church. Thro', &c.

The Preface and Canon from p. 58, to p. 78, till he comes to the

Communio. — Erubes-
cant et reverentur simul,
qui gratulantur malis
meis: induantur pudore
et reverentia, qui malig-
na loquuntur adversus
me.

Communion. — Let them
blush and be ashamed to-
gether, who rejoice at my
evils: let them be cloath-
ed with confusion and
shame, that speak malici-
ous things against me.

The Post Communion.

PRæbeant nobis, Do-
mine, divinum tua
sancta fervorem: quo
eorum pariter et actu
delectemur et fructu.
Per Dominum nostrum,
&c.

LET thy holy myste-
ries, O Lord, inspire
us with thy divine fer-
vour: that we may de-
light both in their effect
and celebration. Thro'
our Lord, &c.

The Post Communion against the persecutors of the Church.

QUæsumus, Domine
Deus noster: ut
quos divina tribuis parti-
cipatione gaudere, huma-

PReserve, we beseech
thee, O Lord our
God, from human dan-
gers, those whom thou

nis non sinas subjacere periculis. Per Dominum nostrum, &c.

rejoicest in the participation of this divine communion. Thro', &c.

Or for the Pope.

HÆC nos, quæsumus Domine, divini sacramenti percepti protegat; et famulum tuum N. quem pastorem ecclesiæ tuæ præesse voluisti, una cum commisso sibi grege, salvet semper et muniat. Per Dominum nostrum, &c.

MAY the participation of this divine sacrament protect us, O Lord, and always procure safety and defence to thy servant N. whom thou hast been pleased to appoint the supreme pastor of thy church, together with the flock committed to his charge. Thro' our Lord, &c.

The prayer over the people.

Oremus.

Humiliate capita vestra Deo.

ADJUVA nos, Deus Salutaris noster: et ad beneficia recolenda, quibus nos instaurare dignatus es, tribue venire gaudentes. Per Dominum nostrum, &c.

Let us pray.

Bow down your heads to God.

HELP us, O God our Saviour: and grant that we may celebrate with joy the memory of those benefits, by which thou hast been pleased to redeem us. Through our Lord, &c.

The remainder as above, p. 70.

TUESDAY IN HOLY WEEK.

*The priest begins mass at the foot of the altar, as above,
p. 28, till he comes to*

THE INTROIT.

NOS autem gloriari oportet in cruce Domini nostri Jesu Christi: in quo est salus, vita et resurrectio nostra: per quem salvati et liberati sumus. *Ps.*—Deus misereatur nostri, et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri. Nos autem, &c.

WE ought to glory in the cross of our Lord Jesus Christ: in whom is our salvation; life and resurrection: by whom we have been saved and delivered. *Ps.*—May God have mercy on us, and bless us: may he illuminate us with his countenance, and have mercy on us. We ought, &c.

Kyrie eleison, as before, p. 31.

Oremus.

OMnipotens sempiternus Deus, da nobis ita Dominicæ passionis sacramenta peragere: ut indulgentiam percipere mereamur. Per eundem Dominum nostrum, &c.

Let us pray.

Almighty and everlasting God, grant that we may celebrate the mysteries of our Lord's passion in such a manner as to deserve to obtain thy pardon. Thro', &c.

Then is said the prayer against the persecutors of the church, or for the pope, as pp. 73, 74.

Lectio Jeremiæ Prophetæ, cap. 11.

The Lesson out of the Prophet Jeremy, chap. 11.

IN diebus illis, dixit Jeremias: Domine, demonstrasti mihi, et cog-

IN those days, Jeremy said: O Lord, thou hast shewed me, and I

novi : tunc ostendisti mihi studia eorum. Et ego quasi agnus mansuetus, qui portatur ad victimam : et non cognovi quia cogitaverunt super me consilia, dicentes : Mittamus lignum in panem ejus, et eradamus eum de terra viventium, et nomen ejus non memoretur amplius. Tu autem Domine Sabaoth, qui judicas juste, et probas renes et corda, videam ultionem tuam ex eis : tibi enim revelavi causam meam, Domine Deus meus.

Graduale. — Ego autem, dum mihi molesti essent, induebam me cilicio, et humiliabam in jejuniis animam meam : et oratio mea in sinu meo convertetur. V. *Judica, Domine, nocentes me ; expugna impugnantes me : apprehende arma et scutum, et exurge in adiutorium mihi.*

Passio Domini nostri Jesu Christi secundum Marcum, cap. 14.

IN illo tempore : Erat pascha et azyma post biduum : et quærebant summi sacerdotes et scri-

have known : then thou shewedst me their doings. And I was as a meek lamb, that is carried to be a victim : and I knew not that they had devised counsels against me, saying : Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them : for to thee have I revealed my cause.

Gradual. — But I, when they were troublesome to me, put on hair-cloth, and humbled my soul in fasting : and my prayer will be returned into my bosom. V. Judge, O Lord, those that hurt me ; defeat those that assault me : take up thy armour and shield, and come to my assistance.

The passion of our Lord Jesus Christ, according to St. Mark, chap. 14.

AT that time : The feast of the pasch, and of the azymes was after two days : and the

bæ, quomodo Jesum do-
lo tenerent, et occiderent.
Dicebant autem : Non in
die festo, ne forte tumultus fieret in populo. Et cum esset Jesus Bethaniæ in domi Simonis leprosi, et recumberet: venit mulier habens alabastrum unguenti nardi spicati pretiosi, et fracto alabastro, effudit super caput ejus. Erant autem quidam indigneferentes intra semitipsos, et dicentes : Ut quid perditio ista unguenti facta est? Poterat enim unguentem istud venundari plusquam trecentis denariis, et dari pauperibus. Et fremebant in eam. Jesus autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum; et cum volueritis, potestis illis benefacere: me autem non semper habetis. Quod habuit, hæc fecit: prævenit ungere corpus meum in sepulturam. Amen dico vobis, ubicumque prædicatum fuerit evangelium istud in universo mundo, et quod fecit hæc, narrabitur in memoriam ejus. Ex Judas

chief priests, and the scribes sought how they might by some wile lay hold on him, and kill him. But they said: Not on the festival day, lest there should be a tumult among the people. And when he was in Bethania, in the house of Simon the leper, and was at meat, there was a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box she poured it out upon his head. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made: For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always. She hath done what she could; she is

Iscariotes unus de duodecim abiit ad summos sacerdotes, ut proderet eum illis. Qui audientes gavisī sunt : et promiserunt ei pecuniam se dāturos. Et quærebat quomodo illum opportunitē traderet. Et primo die azymorum quando pascha immolabant, dicunt ei discipuli: Quo vis eamus, et paremus tibi, ut manduces pascha? Et mittit duos ex discipulis suis, et dicit eis: Ite in civitatem, et occurret vobis homo lagenam aquæ bajulans, sequimini eum: et quocumque introierit, dicite domino domus, quia magister dicit: Ubi est refectio mea, ubi pascha cum discipulis meis manducem? Et ipse vobis demonstrabit cœnaculum grande, stratum: et illic parate nobis. Et abiērunt discipuli ejus, et venerant in civitatem: et invenerunt sicut dixerat illis, et paraverunt pascha. Vespere autem facto, venit cum duodecim. * Et discumbentibus eis, et manducantibus, ait Jesus: Amen dico vobis, quia unus ex vobis tradet me, qui man-

come before-hand to anoint my body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her. And Judas Iscariot one of the twelve went to the chief priests, to betray him to them. And they hearing it were glad; and promised to give him money. And he sought how he might conveniently betray him. Now on the first day of the unleavened bread when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the pasch? And he sendeth two of his disciples, and saith to them: Go ye into the city: and there shall meet you a man carrying a pitcher of water, follow him: And whithersoever he shall go in, say to the master of the house: The master saith: Where is my refectory, where I may eat the pasch with my disciples? And he will shew you a large dining-

ducat mecum. At illi cœperunt contristari, et dicere ei singulatim : Numquid ego ? Qui ait illis : Unus ex duodecim, qui intingit mecum manum in catino. Et Filius quidem hominis vadit, sicut scriptum est de eo : Vae autem homini illi, per quem Filius hominis tradetur. Bonum erat ei, si non esset natus homo ille. Et manducantibus illis, accepit Jesus panem, et benedicens fregit, et dedit eis, et ait : Sumite, hoc est corpus meum. Et accepto calice, gratias agens dedit eis : et biberunt ex illo omnes. Et ait illis : Hic est sanguis meus novi testamenti, qui pro multis effundetur. Amen dico vobis, quia jam non bibam de hoc genimine vitis, usque in diem illum, cum illud bibam novum in regno Dei. Et hymno dicto, exierunt in montem Olivarum. Et ait eis Jesus : Omnes scandalizabimini in me in nocte ista : quia scriptum est : Percutiam pastorem, et dispergentur oves. Sed postquam resurrexero, præcedam vos in Galilæ-

room furnished ; and there prepare ye for us. And his disciples went their way, and came into the city, and they found as he had told them, and they prepared the pasch. And when evening was come, he cometh with the twelve. And when they were at table and eating, Jesus saith : Amen I say to you, one of you that eateth with me shall betray me. But they began to be sorrowful, and to say to him one by one : Is it I ? And he said to them : One of the twelve who dippeth his hand in the dish with me. And the Son of Man indeed goeth, as it is written of him : but wo to that man by whom the Son of Man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread : and blessing broke, and gave to them, and said : Take ye : This is my body. And having taken the chalice, and giving thanks he gave it to them : and they all drank of it. And he said to them : This is my blood

am. Petrus autem ait illi: Et si omnes scandalizati fuerint in te, sed non ego. Et ait illi Jesus: Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus vocem his dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul commori tibi, non te negabo. Similiter autem et omnes dicebant. Et veniunt in prædium, cui nomen Gethsemani, et ait discipulis suis: Sedete hic donec orem. Et assumit Petrum, et Jacobum, et Joannem secum: et cœpit pavere et tædere. Et ait illis: Tristis est anima mea usque ad mortem: sustinete hic, et vigilate. Et cum processisset paululum, procidit super terram: et orabat, ut si fieri posset, transiret ab eo hora: et dixit: Abba, Pater, omnia tibiabilia sunt: transfer calicem hunc a me: sed non quod ego volo, sed quod tu. Et venit, et invenit eos dormientes. Et ait Petro: Simon dormis? Non potuisti una hora vigilare? Vigilate, et orate, ut non intretis in tenta-

of the new testament, which shall be shed for many. Amen I say unto you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. And when they had sung a hymn, they went forth to the mount of Olives. And Jesus saith to them: You will all be scandalized in my regard this night: for it is written: *I will strike the shepherd, and the sheep shall be dispersed.* But after I shall be risen again, I will go before you into Galilee. But Peter saith to him: Although all shall be scandalized in thee, yet not I. And Jesus said to him: Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all. And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here while I pray,

H

tionem. Spiritus quidem promptus est, caro vero infirma. Et iterum abiens, oravit eundem sermonem dicens. Et reversus denuo invenit eos dormientes (erant enim oculi eorum gravati) et ignorabant quid responderent ei. Et venit tertio, et ait illis: Dormite jam, et requiescite. Sufficit: venit hora: ecce Filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce qui me tradet, prope est. Et, adhuc eo loquente, venit Judas Iscariotes, unus de duodecim, et cum eo turba multa cum gladiis et lignis, a summis sacerdotibus, et scribis, et senioribus. Dederat autem traditor signum eis, dicens: Quemcumque osculatus fuero, ipse est, tenete eum, et ducite caute. Et cum venisset, statim accedens ad eum, ait: Ave, Rabbi, et osculatus est eum. At illi manus iniecerunt in eum, et tenuerunt eum. Unus autem quidam de circumstantibus educens gladium, percussit servum summi sacerdotis, et amputavit illi auriculam.

And he taketh Peter, and James and John with him; and he began to fear and to be heavy. And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. And when he had gone forward a little, he fell flat on the ground; and he prayed, that if it might be, the hour might pass from him: And he said: Abba, Father, all things are possible to thee, take away this chalice from me, but not what I will, but what thou wilt. And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, he prayed, saying the same words. And when he returned he found them again asleep (for their eyes were heavy) and they knew not what to answer him. And he cometh the third time, and saith to them: Sleep ye now, and take your

Et respondens Jesus ait illis: tamquam ad latronem existis cum gladiis et lignis comprehendere me? quotidie eram apud vos in templo docens, et non me tenuistis. Sed ut implerentur scripturæ. Tunc discipuli ejus, reliquentes eum, omnes fugerunt. Adolescens autem quidam sequebatur eum, amictus sindone super nudo: et tenuerunt eum. At ille, rejecta sindone, nudus profugit ab eis. Et adduxerunt Jesum ad summum sacerdotem: et convenerunt omnes sacerdotes, et scribæ, et seniores. Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis, et sedebat cum ministris ad ignem, et calefaciebat se. Summi vero sacerdotes, et omne concilium quærebant adversus Jesum testimonium, ut eum morti traderent, nec inveniebant. Multi enim testimonium falsum dicebant adversus eum: et convenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant adversus eum, dicentes: Quoniam nos audivimus

rest. It is enough: the hour is come; behold the Son of Man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray me is at hand. And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him, and lead him away carefully. And when he was come, immediately going up to him, he saith: Hail, Rabbi: and he kissed him. But they laid hands on him and held him. And one of them that stood by drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as against a robber with swords and staves to apprehend me? I was daily with you in the temple teaching, and you did not

eum dicentem : Ego dissolum templum hoc manufactum, et post triduum aliud non manufactum ædificabo. Et non erat conveniens testimonium illorum. Et exurgens summus sacerdos in medium interrogavit Jesum, dicens : Non respondes quidquam ad ea quæ tibi objiciuntur ab his ? Ille autem tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei : Tu es Christus Filius Dei benedicti ? Jesus autem dixit illi : Ego sum. Et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem eum nubibus cœli. Summus autem sacerdos scindens vestimenta sua, ait : Quid adhuc desideramus testes ? Audistis blasphemiam : quid vobis videtur ? Qui omnes condemnauerunt eum esse reum mortis. Et cœperunt, quidam conspuere eum, et velare faciem ejus, et colaphis eum cedere, et dicere ei : Prophetiza. Et ministri alapis eum cædebant. Et cum esset Petrus in atrio deorsum, venit una ex

lay hands on me. But, that the scriptures may be fulfilled. Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body : and they laid hold on him. But he casting off the linen cloth fled from them naked. And they brought Jesus to the high-priest ; and all the priests and the scribes and the ancients were assembled together. And Peter followed him afar off even unto the palace of the high-priest : and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and they found none. For many bore false witness against him, and their evidence did not agree. And some rising up, bore false witness against him, saying : We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with

ancillissummi sacerdotis: et cum vidisset Petrum calefacientem se, aspiciens illum, ait: Et tu cum Jesu Nazareno eras. At ille negavit, dicens: Neque scio, neque novi quid dicas. Et exiit foras ante atrium, et gallus cantavit. Rursus autem cum vidisset illum ancilla, cœpit dicere circumstantibus. Quia hic ex illis est. At ille iterum negavit. Et post pusillum rursus qui astabant dicebant Petro: Vere ex illis es: nam et Galilæus es. Ille autem cœpit anathematizare et jurare: quia nescio hominem istum quem dicitis. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi quod dixerat ei Jesu: Priusquam gallus cantet bis, ter me negabis. Et cœpit flere. Et confestim, mane consilium, facientes summi sacerdotes, cum senioribus, et scribis, et universo consilio: vincientes Jesum, dixerunt et traderunt Pilato. Et interrogavit eum Pilatus: Tu es Rex Judæorum? At ille respondens ait illi: Tu dicis. Et accusabant

hands. And their witness did not agree. And the high-priest rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace, and answered nothing. Again the high-priest asked him, and said to him: Art thou the Christ the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high-priest rending his garments, saith: What need we any farther witnesses? You have heard the blasphemy. What think you? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say to him: Prophecy: and the servants struck him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid-servants of the high-priest.

eum summi sacerdotes in multis. Pilatus autem rursum interrogavit eum, dicens: Non respondes quidquam? Vide in quantis te accusant. Jesus autem amplius nihil respondit, ita ut miraretur Pilatus. Per diem autem festum solebat dimittere illis unum ex vinctis, quemcunque petissent. Erat autem qui dicebatur Barabbas, qui cum seditionis erat vinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, coepit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, et dixit: Vultis dimittam vobis Regem Judæorum? Sciebat enim, quod per invidiam tradidissent eum summi sacerdotes. Pontifices autem concitaverunt turbam, ut magis Barabbam dimitteret eis. Pilatus autem iterum respondens, ait illis: Quid ergo vultis faciam regi Judæorum? At illi iterum clamaverunt: Crucifige eum. Pilatus vero dicebat illis: Quid exim mali fecit? at ille magis clamabant: Crucifige eum. Pilatus autem volens populo satisfacere,

and when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I know not, nor understand what thou sayest. And he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers-by: This is one of them. But he denied again. And after a while they that stood by, said again to Peter: Surely thou art one of them: for thou also art a Galilean. But he began to curse and to swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said to him: Before the cock crow twice, thou shalt deny me thrice. And he began to weep. And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, bound Jesus and led him away, and delivered him to Pilate, and

dimisit illis Barabbam, et tradidit Jesum flagellis cæsum, ut crucifigeretur. Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem, et induunt eum purpura, et imponunt ei plectentes spineam coronam. Et cœperunt salutare eum: Ave Rex Judæorum. Et percutiebant caput ejus arundine, et conspuebant eum, et ponentes genua, adorabant eum. Et postquam illuserunt ei, exuerunt illum purpura, et induerunt eum vestimentis suis, et educunt illum, ut crucifigerent eum. Et angariaverunt prætereuntem quempiam, Simonem Cyrenæum, venientem de villa patrem Alexandri et Rufi, ut tolleret crucem ejus. Et perducunt illum in Golgotha locum, quod est interpretatum, Calvariæ locus. Et dabant ei bibere myrrhatum vinum: et non accepit. Et crucifigentes eum, dividerunt vestimenta ejus, mittentes sortem super eis, quis quid tolleret. Erat autem hora tertia: Et crucifixerant eum. Et erat titulus

Pilate asked him: Art thou the king of the Jews? But he answering saith to him: Thous sayest it. And the chief priests accused him in many things. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come, they began to desire that he would do, as he had ever done to them. And Pilate answered them, and said: Will you that I release to you the king of the Jews? For he knew that the chief priests had delivered him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And Pilate again answering, saith to

cansæ ejus inscriptis: *Rex Judæorum.* Et cum eo crucifigunt duos latrones: unum a dextris, et alium a sinistris ejus. Et impleta est scriptura, quæ dicit: Et cum iniquis repputatus est. Et prætereantes blasphemabant eum moventes capita sua, et dicentes: Vah! qui destruis templum Dei, et in tribus diebus reedificas: salvum fac te ipsum, descendens de cruce. Similiter et summi sacerdotes illudentes, ad alterutrum cum scribis dicebant: Alios salvos fecit, seipsum non potest salvum facere. Christus Rex Israel descendat nunc de cruce, ut videamus, et credamus. Et qui cum eo crucifixi erant convitiabantur ei. Et facta hora sexta tenebræ factæ sunt super totam terram usque in horam nonam. Et hora nona exclamavit Jesus voce magna, dicens: *Eloi, Eloi, lamma sabachthani?* Quod est interpretatum: Deus meus, Deus meus, ut quid dereliquisti me? Et quidam de circumstantibus audientes, dicebant: Ecce Eliam

them: What will you then that I do to the king of the Jews? But they again cried out: Crucify him. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. So Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified. And the soldiers led him into the court of the palace, and they call together the whole band: And they clothe him with purple, and plating a crown of thorns, they put it upon him. And they began to salute him: Hail, king of the Jews. And they struck his head with a reed: And they did spit on him, and bowing their knees, they worshipped him. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alex-

vocat. Currens autem unus, et implens spongiam aceto, circumponensque calamo, potum dabat ei dicens: Sinite, videamus, si veniat Elias ad deponendum eum. Jesus autem, emissam voce magna, expiravit†.

ander and of Rufus, to take up his cross. And they bring him into the place called Golgotha, which being interpreted is, the place of Calvary. And they gave him to drink wine mingled with myrrh: but he took it not. And crucifying

him, they divided his garments, casting lots upon them what every man should take. And it was the third hour, and they crucified him. And the inscription of his cause was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right-hand, and the other on his left. And the scripture was fulfilled which saith: *And with the wicked he was reputed.* And they that passed by blasphemed him, wagging their heads, and saying: Vah! thou that destroyest the temple of God, and in three days buildest it up again: save thyself, coming down from the cross. In like manner also the chief priests with the scribes mocking said one to another: He saved others, himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying: *Eloi, Eloi, lamma sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of the standers by hearing, said: Behold, he calleth Elias. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias will come to take him down. And Jesus having cried out with a loud voice, gave up the Ghost†.

† *Here all kneel to meditate on the redemption of mankind, and after a short pause the deacon goes on :*

Et velum templi scissum est in duo a summó usque deorsum. Videns autem centurio, qui ex adverso stabat, quia sic clamans expirasset, ait: Vere hic homo Filius Dei erat. Erant autem et mulieres de longe aspicientes; inter quas erat Maria Magdalcne, Maria Jacobi minoris, et Joseph mater, et Salome: et cum esset in Galilæa, sequebantur eum, et ministrabant ei, et aliæ multæ, quæ simul cum eo ascenderant Jerosolymam.

many other women that came up with him to Jerusalem.

The rest of the Passion is said as directed in p. 50.

ET cum jam sero esset factum (quia erat parasceve, quod est ante Sabbatum) venit Joseph ab Arimathæa nobilis decurio, qui et ipse erat expectans regnum Dei, et audacter introivit ad Pilatum, et petiit corpus Jesu. Pilatus autem mirabatur si jam obiisset. Et accersito centurione, interrogavit eum si jam mortuus esset. Et cum

And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on afar off; among whom was Mary Magdalen, and Mary the mother of James the Less, and of Joseph, and Salome; who also when he was in Galilee, followed him, and ministered unto him, and

AND when evening was now come (because it was the parasceve, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And send-

cognovisset a centurione, donavit corpus Joseph. Joseph autem mercatus sindonem, et deponens eum involvit sindone, et posuit eum in monumento, quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.

ing for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen and taking him down, wrapped him up in the fine linen, and laid him

in a sepulchre which was hewed out of the rock, and he rolled a stone to the door of the sepulchre.

Offertorium.—Custodi me, Domine, de manu peccatoris: ab hominibus iniquis eripe me.

Offertory.—Preserve me, O Lord, from the hand of the sinner: and from unjust men deliver me.

Suscipe, as above, p. 52, till he comes to the prayer called

THE SECRET.

Sacrificia nos, quæsumus Domine, propensius ista restaurent, quæ medicinalibus sunt instituta jejuniis. Per Dominum nostrum, &c.

MAY these sacrifices, O Lord, we beseech thee, which are accompanied with healing fasts, mercifully repair us. Thro', &c.

For the Secret against the persecutors of the church, or for the Pope, see pp 77, 78.

The Preface and Canon as from p. 58, to p. 70, till he comes to

Communio.—Adversum me exercebantur, qui sedebant in porta: et in me psallebant, qui bibe-
bant vinum: ego vero orationem meam ad te, Domine: tempus bene-

The Communion.—They that sat in the gate spake against me: and they that drank wine made songs against me: but I made my prayer to thee, O Lord: it is the time,

placiti Deus in multitudi-
ne misericordiæ tuæ.

O God, to shew thy good-
will in the multitude of
thy mercy.

The Post Communion.

Sanctificationibus tuis,
omnipotens Deus, et
vitia nostra curentur, et
remedia nobis sempiterna
proveniant. Per Domi-
num nostrum, &c.

MAY these thy holy
mysteries, O al-
mighty God, both cure
our vices, and become
our eternal remedies.
Thro' our Lord, &c.

*For the Post Communion against the persecutors of
the church, or for the Pope, see pp. 78, 79.*

The prayer over the people.

Oremus.

Let us pray.

*Humiliate capita ves-
tra Deo.*

*Bow down your heads
to God.*

TUA nos misericor-
dia, Deus, et ab
omni subreptione vetus-
tatis expurget, et capaces
sanctæ novitatis efficiat.
Per Dominum nostrum,
&c.

MAY thy mercy, O
God, purify us from
the corruption of the old
man, and enable us to
put on the new. Thro'
our Lord, &c.

All the rest as above, p. 70.

WEDNESDAY IN HOLY WEEK.

*The priest begins the Mass at the foot of the altar,
as p. 28, till he comes to*

THE INTROIT.

IN nomine Jesu omne
genuflectatur, cœles-
tium, terrestrium, et in-
fernorum: quia Domi-
nus factus est obediens

AT the name of Jesus
let every knee bow,
of things in heaven,
earth and hell: because
the Lord became obedient

usque ad mortem, mortem autem crucis: Ideo Dominus Jesus Christus in gloria est Dei Patris. *Ps.*— Domine exaudi orationem meam: et clamor meus ad te veniat. In nomine, &c.

to death, even the death of the cross: Therefore our Lord Jesus Christ is in the glory of God the Father. *Ps.*— O Lord hear my prayer: and let my cry come to thee. In the name, &c.

Kyrie eleison, as above, p. 31.

Oremus.

Let us pray.

Flectamus genua.

Let us bend our knees;

R. Levate.

R. Rise up.

PRÆSTA, quæsumus omnipotens Deus, ut, qui nostris excessibus incessantur affligimur, per unigeniti Filii tui passionem liberemur: qui tecum vivit, &c.

GRANT, we beseech thee, O Almighty God, that we, who are continually punished for our excesses, may be delivered by the passion of thy only begotten Son: who with thee, &c.

1. Lectio Isaiæ Prophetæ, cap. 62 et 63.

1. Lesson out of the Prophet Isaias, chap. 62 and 63.

HÆC dicit Dominus Deus: Dicite filiae Sion: Ecce Salvator tuus venit: ecce merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis vestibus de Bosra? Iste formosus in stola sua, gradiens in multitudine fortitudinis suæ. Ego, qui loquer justitiam, et propugnator sum ad salvandum. Quare ergo rubrum est indumentum tuum, et vestimenta tua

THUS says the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh, behold his reward is with him, and his work before him. And they shall call them the holy people, the redeemed of the Lord, but thou shalt be called, a city sought after, and not forsaken. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one

I

sicut calcantium in torculari? Torcular calcavi solus: et de gentibus non est vir mecum: calcavi eos in furore meo, et conculcavi eos in ira mea: et aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi. Dies enim ultionis in corde meo, annus redemptionis meae venit. Circumpexi, et non erat auxiliator: quæsi, et non fuit qui adjuvaret: et salvavit mihi brachium meum, et indignatio mea ipsa auxiliata est mihi. Et conculcavi populos in furore meo, et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum. Miserationum Domini recordabor, laudem Domini super omnibus, quæ reddidit nobis Dominus Deus noster.

And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed on us.

Graduale.—Ne avertas faciem tuam a puero tuo quoniam tribulor: velociter exaudi me. V.

in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the wine-press: I have trodden the wine-press alone, and of the gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked round about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

the people in my wrath, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the things that the Lord

Gradual.—Turn not away thy face from thy servant, because I am in tribulation: hear me.

Salvum me fac, Deus,
quoniam intraverunt aque
usque ad animam
meam: infixus sum in
limo profundi, et non est
substantia.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

DEUS, qui pro nobis
Filiū tuū crucis
patibulum subire voluisti,
ut inimici a nobis expel-
leres potestatem: concede
nobis famulis tuis, ut re-
surrectionis gratiam con-
sequamur. Per eundem
Dominum nostrum, &c.

*Then is said the prayers against the persecutors of the
church, or for the Pope, as pp. 73, 74.*

II. *Lectio Isaia Prophetæ, cap. 53.*

IN diebus illis: dixit
Isaias: Domine, quis
credidit auditui 'nostro?
et brachium Domini cui
revelatum est? Et ascen-
det sicut virgultum coram
eo, et sicut radix de terra
sitienti: non est species
ei, neque decor: et vidi-
mus eum, et non erat
aspectus, et desideravi-
mus eum: despectum et
novissimum virorum, vi-

speedily. V. Save me,
O God, because waters
of affliction have entered
into my soul: I stuck fast
in the deep mire, and
there is no sure standing.

V. The Lord be with
you.

R. And with thy spi-
rit.

Let us pray.

O GOD, who wouldst
have thy Son suffer
for us on the gibbet of the
cross, to deliver us from the
power of the enemy:
grant to us thy servants,
that we may obtain the
grace of his resurrection:
Thro' the same Lord, &c.

II. *Lesson out of the
Prophet Isaias, chap.
53.*

IN those days, Isaias
said: Who hath be-
lieved our report? and
to whom is the arm of
the Lord revealed? And
he shall grow up as a ten-
der plant before him, and
as a root out of a thirsty
ground: there is no beau-
ty in him, nor comeliness:
and we have seen him,
and there was no sightli-
ness that we should be

rum dolorum, et scientem infirmitatem: et quasi absconditus vultus ejus et despectus, unde nec reputavimus eum. Verè languores nostros ipse tulit, et dolores nostros ipse portavit: et nos putavimus eum quasi leprosum et percussam a Deo et humiliatum. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostræ super eum, et livore ejus sanati sumus. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum. Oblatus est, quia ipse voluit, et non aperuit os suum: sicut ovis ad occisionem ducetur et quasi agnus coram tondeute se obmutescet, et non aperiet os suum. De angustia erde iudicio sublatus est: generationem ejus quis enerrabit? Quia abscissus est de terra viventium: propter scelus populi mei percussus eum. Et dabit impius pro sepultura, et divitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore.

desirous of him: despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities, and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth: he was taken away from distress, and from judgment, who shall declare his generation? because he is cut off out of the land of the living; for the wicked.

ejus. Et Dominus voluit conterere eum in infirmitate; si posuerit pro peccato animam suam, videbit semen longævum, et voluntas Domini in manu ejus dirigetur. Pro eo quod laborabit anima ejus, videbit et saturabitur: in scientia sua justificabit ipse justus servus meus multos, et iniquitates eorum ipse portabit. Ideo disperitiam ei plurimos: et fortium dividet spolia, pro eo quod tradidit in mortem animam suam, et cum sceleratis reputatus est: et ipse peccata multorum tulit, et pro transgressoribus rogavit. distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

Tractus.—Domine, exaudi orationem meam, et clamor meus ad te veniat. V. Ne avertas faciem tuam a me: in quacunque die tribulor, inclina ad me aurem tuam. V. In quacunque die invocavero te, velociter exaudi me. V. Quia defecerunt sicut fumus dies mei: et ossa mea sicut in frigo-

edness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul hath laboured, he shall see, and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

Tract.—O Lord, hear my prayer, and let my cry come to thee. V. Turn not away thy face from me: in whatever day I am in tribulation, bend thy ear to me. V. In whatever day I shall invoke thee, hear me speedily. V. Because my days have vanished like smoke: and my bones

rio confixa sunt. V.
Percussus sum sicut foenum,
et aruit cor meum:
quia oblitus sum manducare
panem meum. V.
Tu exurgens Domine
miserereberis Sion: quia
venit tempus miserendi
ejus.

*Passio Domini nostri Jesu
Christi secundum Luc.
cap. 22, 23.*

IN illo tempore: appropinquabat dies festus azymorum qui dicitur pascha: et quærebant principes sacerdotum et scribæ, quomodo Jesum interficerent: timebant vero plebem. Intravit autem Satanas in Judam qui cognominabatur Iscariotes, unum de duodecim. Et abiit et locutus est cum principibus sacerdotum, et magistratibus, quemadmodum illum traderet eis. Et gavisi sunt, et pacti sunt, pecuniam illi dare. Et spondit. Et quærebat opportunitatem ut traderet illum sine turbis. Venit autem dies azymorum, in qua necesse erat occidi pascha. Et misit Petrum et Johannem, dicens: Euntes parate vobis pascha, ut

are as if they were fried in a frying-pan. V. I was struck like the grass, and my heart withered: because I forgot to eat my bread. V. Thou rising up, O Lord, shalt have mercy on Sion: because the time is come to have mercy on it.

*The Passion of our Lord
Jesus Christ according
to St. Luke, c. 22, 23.*

AT that time: The feast of unleavened bread, which is called the pasch, was at hand: and the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them. And they were glad, and covenanted to give him money. And he promised. And he sought an opportunity to betray him in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the pasch should be

manducemus. At ille dixerunt: Ubi vis paramus? Et dixit ad eos: Ecce introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ portans: sequimini eum in domum, in quam intrat, et dicetis patrifamilias domus: Dicit tibi magister: Ubi est diversionum, ubi pascha cum discipulis meis manducem? Et ipse ostendit vobis cœnaculum magnum stratum: et ibi parate. Euntes autem invenerunt sicut dixit illis, et paraverunt pascha. Et eum facta esset hora, disceubuit, et duodecim apostoli cum eo. Et ait illis: Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar. Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice, gratias egit, et dixit: Accipite, et dividite inter vos. Dico enim vobis, quod non bibam de generatione vitis, donec regnum Dei veniat. Et accepto pane gratias egit, et fregit, et dedit eis, dicens: Hoc est corpus meum, quod pro vobis

killed. And he sent Peter and John, saying; Go and prepare us the pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in: and you shall say to the good man of the house: The master saith to thee: Where is the guest-chamber, where I may eat the pasch with my disciples? And he will shew you a large dining-room furnished: and there prepare. And they going, found as he had said to them, and they made ready the pasch. And when the hour was come, he sat down, and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, he gave thanks and said: Take,

datur, hoc facite in meam commemorationem. Similiter et calicem, postquam cœnavit, dicens: Hic est calix novum testamentum in sanguine meo, qui pro vobis fundetur. Verumtamen ecce manus tradentis me, mecum est in mensa. Et quidem Filiis hominis, secundum quod definitum est, vadit: verumtamen vae homini illi, per quem tradetur. Et ipsi cœperunt quærere inter se, quis esset ex eis, qui hoc facturus esset. Facta est autem et contentio inter eos, quis eorum videretur esse major. Dixit autem eis: Reges Gentium dominantur eorum: et qui potestatem habent super eos, benefici vocantur. Vos autem non sic, sed qui major, est in vobis, fiat sicut minor: et qui præcessor est, sicut ministrator. Nam quis major est, qui recumbit, an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum sum, sicut qui ministrat: vos autem estis, qui permansistis mecum in tentationibus meis. Et ego dispono vobis sicut disposuit mihi

and divide it among you. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, he gave thanks and brake, and gave to them, saying: This is my body which is given for you: do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you. But yet behold, the hand of him that betrayeth me, is with me on the table. And the Son of Man indeed goeth, according to that which is determined: but wo to that man by whom he shall be betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife amongst them, which of them should seem to be greater. And he said to them: The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so:

Pater meus regnum, ut edatis et bibatis super mensam meam in regno meo: et sedeat super thronos, judicantes duodecim tribus Israel. Ait autem Dominus: Simon, Simon, ecce Satanas expetivit vos, ut cribraret sicut triticum: ego autem rogavi pro te, ut non deficiat fides tua: et tu aliquando conversus, confirma fratres tuos. Qui dixit ei: Domine, tecum paratus sum, et in carcerem et mortem ire. At ille dixit: Dico tibi, Petre: Non cantabit hodie gallus, donec ter abneges nosse me. Et dixit eis: Quando misi vos sine sacco, et pera, et calceamentis, numquid aliquid defuit vobis? At illi dixerunt, Nihil. Dixit ergo eis: Sed nunc, qui habet sacculum, tollat similiter et peram: et qui non habet, vendat tunicam suam, et emat gladium. Dico enim vobis, quoniam adhuc hoc, quod scriptum est, oportet impleri in me: Et cum iniquis deputatus est. Et, quoniam ea quæ sunt de me, non habent. At ille dixerunt: Domine, ecce

but he that is the greater among you, let him be as the least: and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as he that serveth: and you are they who have continued with me in my temptations: and I appoint to you, as my Father hath appointed to me, a kingdom: that you may eat and drink at my table in my kingdom: and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren. And he said to him: Lord, I am ready to go with thee both into prison, and to death. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me:

duo gladii hic. At ille dixit eis : Satis est. Et egressus ibat secundum consuetudinem in montem Olivarum. Secuti sunt autem illum et discipuli. Et cum pervenisset ad locum : dixit illis : Orate, ne intretis in tentationem. Et ipse avulsus est ab eis, quantum jactus est lapidis : et positus genibus orabat, dicens : Pater si vis, transfer calicem istum a me : verumtamen non mea voluntas, sed tua fiat. Apparuit autem illi angelus de caelo, confortans eum. Et factus in agonia, prolixius orabat. Et factus est sudor ejus sicut guttæ sanguinis decurrentis in terram. Et cum surrexisset ab oratione, et venisset ad discipulos suos, invenit eos dormientes præ tristitia. Et ait illis : Quid dormitis? Surgite, orate, ne intretis in tentationem. Adhuc eo loquente, ecce turba : et qui vocabatur Judas, unus de duodecimi, antecedebat eos : et appropinquavit Jesu ut oscularetur eum. Jesus autem dixit illi : Judas osculo Filium hominum tradis?

And he said to them : When I sent you without purse and scrip and shoes, did you want any thing? But they said : Nothing. Then said he to them : But now he that hath a purse, let him take it, and likewise a scrip : and he that hath no sword, let him sell his coat, and buy one. For I say to you, that this that is written, must yet be fulfilled in me, *And he was reckoned among the wicked* : For the things concerning me have an end. But they said : Lord, behold, here are two swords. And he said to them : It is enough. And going out he went according to his custom to the mount of Olives : And his disciples also followed him. And when he was come to the place, he said to them : Pray, lest ye enter into temptation. And he was withdrawn away from them a stone's cast : and kneeling down he prayed, saying : Father, if thou wilt, remove this chalice from me : but yet not my will, but thine be done. And there appeared to him an angel from heaven, strengthen-

Videntes autem hi, qui circa ipsum erant, quid futurum erat, dixerunt ei: Domine, si percutimus in gladio? Et percussit unus ex illis servum principis sacerdotum, et amputavit auriculam ejus dexteram. Respondens autem Jesus ait: Sinite usque huc. Et cum tetigisset auriculam ejus, sanavit eum. Dixit autem Jesus ad eos, qui venerant ad se, principes sacerdotum et magistratus templi, et seniores: Quasi ad latronem existis cum gladiis et fustibus? Cum quotidie vobiscum fuerim in templo, non extendistis manus in me: sed hæc est hora vestra, et potestas tenebrarum. Comprehendentes autem eum, duxerunt ad domum principis sacerdotum: Petrus vero sequebatur a longe. Accenso autem igne in medio atrii, et circumsedentibus illis erat Petrus in medio eorum. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuisset intusa, dixit: Et hic cum illo erat. At ille negavit eum, dicens: Mulier, non novi illum. Et post

ing him. And being in an agony, he prayed the longer. And his sweat became as drops of blood trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? arise, pray, lest you enter into temptation. As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss him. And Jesus said to him: Judas, dost thou betray the Son of Man with a kiss? And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword? And one of them struck the servant of the high-priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come

pusillum alius videns eum, dicit: Et tu de illis es. Petrus vero ait: O homo, non sum. Et intervallo facto quasi horæ unius alius quidam affirmabat, dicens: Vere et hic cum illo erat: nam et Galilæus est. Et ait Petrus: Homo, nescio quid dicis. Et continuo adhuc illo loquente cantavit gallus. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat: Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus flevit amare. Et viri qui tenebant illum, influebant ei, cædentes. Et velaverant eum, et percutiebant faciem ejus et interrogabant eum, dicentes: Prophetiza, quis est, qui te percussit? Et alia multa blasphemantes dicebant in eum. Et ut factus est dies, conveniunt seniores plebis, et principes sacerdotum, et scribæ, et duxerunt illum in conciliium suum, dicentes: Si tu es Christus, dic nobis. Et ait illis: Si vobis dixerò, non credetis mihi: Si autem et interrogavero, non

to him: Areyou come out as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against me; but this is your hour, and the power of darkness. Then they laid hold on him, and led him to the high-priest's house: but Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. And when a certain servant-maid had seen him sitting at the light, and had earnestly looked upon him, she said: This man was also with him. But he denied him, saying: Woman, I know him not. And after a little while another seeing him said: Thou also art one of them. But Peter said: O man, I am not. And about the space of one hour after, another man affirmed, saying: Of a truth this man was also with him: for he is also a Galilæan. And Peter said: Man, I know not what thou sayest. And

respondebitis mihi, neque dimittetis. Ex hoc autem erit Filius hominis sedens a dextris virtutis Dei. Dixerunt autem omnes: Tu ergo es Filius Dei? Qui ait: Vos dicitis, quia ego sum. At illi dixerunt: Quid adhuc desideramus testimonium? Ipsi enim audivimus de ore ejus. Et surgens omnis multitudo eorum duxerunt illum ad Pilatum. Cœperunt autem illum accusare, dicentes: Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Cæsari, et dicentem se Christum Regem esse. Pilatus autem interrogavit eum, dicens: Tu es rex Judæorum? At ille respondens, ait: Tu dicis. Ait autem Pilatus ad principes sacerdotum et turbas: Nihil invenio causæ in hoc homine. At illi invalescebant, dicentes: Commovet populum, docens per universam Judæam incipiens a Galilæa usque hac. Pilatus autem audiens Galilæam, interrogavit si homo Galilæus esset. Et ut cognovit quod de Herodis potestate esset, re-

And immediately while he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, how he had said: Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held him, mocked him, and struck him. And they blind-folded him, and smote him on the face. And they asked him, saying: Prophesy, Who is it that struck thee? And many other things blaspheming they said against him. And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought him into their council, saying: If thou be the Christ, tell us. And he said to them: If I shall tell you, you will not believe me: and if I shall also ask you, you will not answer me, nor let me go. But hereafter the Son of Man shall be sitting on the right hand of the power of God. Then said they all: Art

K

misit eum ad Herodem, qui et ipse Jerosolymis erat illis diebus. Herodes autem viso Jesu gavisus est valde. Erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de eo, et sperabat signum aliquod videre ab eo fieri. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat. Stabant autem principes sacerdotum et scribæ constanter accusantes eum. Sprevit autem illum Herodes cum exercitu suo: et illius indutum veste alba, et remisit ad Pilatum. Et facti sunt amici Herodes et Pilatus in ipsa die: nam antea inimici erant ad invicem. Pilatus autem convocatis principibus sacerdotum, et magistratibus, et plebe, dixit ad illos: Obtulistis mihi hunc hominem, quasi avertentem populum, et ecce ego coram vobis interrogans, nullam causam inveni in homine isto ex his, in quibus eam accusatis. Sed neque Herodes: nam remisi vos ad illum, et ecce nihil dignum morte actum est ei. Emendatum ergo illum di-

thou then the Son of God? And he said: You say, that I am. Then they said: What need we any farther testimony? For we ourselves have heard it from his own mouth. And the whole multitude of them rose up, and led him away to Pilate. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king. And Pilate asked him, saying: Art thou the king of the Jews? And he answered and said: Thou sayest it. Then Pilate said to the chief priests and to the multitude: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. And Pilate hearing of Galilee, asked if the man were a Galilean? And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those

mittam. Necessè autem habebat dimittere eis per diem festum, unum. Exclamavit autem simul universa turba, dicens: Tolle hunc et dimitte nobis Barabbam; qui erat, propter seditionem, quandam factam in civitate et homicidium, missus in carcerem. Iterum autem Pilatus locutus est ad eos, volens dimittere Jesum. At illi exclamabant dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim mali fecit iste? Nullam causam mortis invenio in eo, corripiam ergo illum, et dimittam. At illi instabant vocibus magnis postulantes, ut crucifigeretur. Et invalescebant voces eorum. Et Pilatus, adjudicavit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium et seditionem missus fuerat in carcerem, quem petebant: Jesum vero tradidit voluntati eorum. Et cum ducerunt eum, apprehenderunt Simonem quemdam Cyrenensem venientem de villa, et imposuerunt illi crucem portare post

days. And Herod seeing Jesus was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some miracle wrought by him. And he questioned him with many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his soldiers set him at nought: and mocked him, putting on him a white garment, and sent him back to Pilate. And Herod and Pilate were made friends together that same day: for before they were enemies to one another. Then Pilate calling together the chief priests, and the magistrates, and the people, said to them: You have brought this man to me, as one that perverteth the people, and behold I having examined him before you, find no cause in this man touching those things wherein you accuse him. No; nor Herod neither: For I sent you to him, and behold, nothing worthy

Jesum. Sequabatur autem illum multa turba populi et mulierum quæ plangebant et lamentabantur eum. Conversus autem ad illas Jesus, dixit: Filiæ Jerusalem, nolite flere super me, sed super vos ipsas flete, et super filios vestros. Quoniam ecce venient dies, in quibus dicent: Beata steriles, et ventres qui non genuerunt, et ubera quæ non lactaverunt. Tunc incipient dicere montibus: Cadite super nos: et collibus: Operite nos. Quia si in viridi ligno hæc faciunt, in arido quid fiet? Ducebantur autem et alii duo nequam cum eo, ut interficerentur. Et postquam venerunt in locum, qui vocatur Calvariæ, ibi crucifixerunt eum; et latrones, unum a dextris, et alterum a sinistris. Jesus autem dicebat: Pater, dimitte illis: non enim sciunt quid faciunt. Dividentes vero vestimenta ejus, miserunt sortes. Et stabat populus spectans, et deridebant eum principes, cum eis, dicentes: Alios salvos fecit: se salvum faciat, si hic est

of death is done to him. I will chastise him therefore, and release him. Now of necessity he was to release them one on the feast day. But the whole multitude cried out at once, saying: Away with this man, and release unto us Barabbas. Who for a certain sedition made in the city, and for murder, was cast into prison. And Pilate spoke to them again, desiring to release Jesus. But they cried out, saying: Crucify him, crucify him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him: I will chastise him therefore, and let him go. But they were instant with loud voices requiring that he might be crucified: and their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him, who for murder and sedition had been cast into prison, whom they had desired: but Jesus he delivered up to their will. And as they led him

Christus Dei electus. Il-
ludabant autem ei et mi-
lites accedentes, et ace-
tum offerentes ei, et di-
centes: Si tu es rex Ju-
dæorum, salvum te fac.
Erat autem et superscrip-
tio scripta super eum li-
teris Græcis, et Latinis,
et Hebraicis: *Hic est*
rex Judæorum. Unus
autem de his qui pende-
bant latronibus, blasphe-
mabat eum, dicens: Si
tu es Christus, salvum
fac teipsum, et nos.
Respondens autem alter
increpabat eum, dicens:
Neque tu times Deum;
quod in eadem damna-
tione es? Et nos quidem
juste, nam digne factis
recipimus: hic vero nihil
mali gessit. Et dicebat
ad Jesum: Domine, me-
mento mei, cum veneris
in regnum tuum. Et
dixit illi Jesus: Amen
dico tibi: Hodie mecum
eris in paradiso. Erat
autem fere hora sexta,
et tenebræ factæ sunt in
universam terram usque
in horam nonam. Et
obscuratus est sol: et ve-
lum templi scissum est
medium. Et clamans
voce magna Jesus ait:
Pater, in manus tuas

away, they laid hold on
one Simon of Cyrene,
that was coming out of
the country: and they
laid the cross on him to
carry after Jesus. And
there followed him a great
multitude of people, and
of women: who bewailed
and lamented him. But
Jesus turning to them,
said: Daughters of Je-
rusalem, weep not over
me, but weep for your-
selves, and for your chil-
dren. For behold the
days shall come, wherein
they will say: Blessed
are the barren, and the
wombs that have not born,
and the paps that have
not given suck. Then
shall they begin to say to
the mountains: Fall up-
on us: and to the hills:
Cover us. For if in the
green wood they do these
things, what shall be done
in the dry? And there
were also two other male
factors led with him, to be
put to death. And when
they were come to the
place, which is called
Calvary, they crucified
him there; and the rob-
bers, one on the right
hand, and the other on
the left. And Jesus said: .

commendo spiritum me- Father, forgive them, for
um. Et hæc dicens, ex- they know not what they
piravit.† do. But they divided his
garments, and cast lots. And the people stood be-
holding, and the rulers with them, deriding him,
saying: He saved others, let him save himself, if
he be Christ, the chosen of God. And the soldiers
also mocked him, coming to him, and offering him
vinegar, and saying: If thou be the king of the
Jews, save thyself. And there was also a super-
scription written over him in letters of Greek, and
Latin, and Hebrew: **THIS IS THE KING OF THE
JEWS.** And one of those robbers who were hanged,
blasphemed him, saying: If thou be Christ, save
thyself, and us. But the other answering, rebuked
him, saying: Neither dost thou fear God, seeing
thou art under the same condemnation. And we
indeed justly, for we receive the due reward of our
deeds: but this man hath done no evil. And he said
to Jesus: Lord, remember me when thou shalt come
into thy kingdom. And Jesus said to him: Amen I
say to thee, this day thou shalt be with me in para-
dise. And it was almost the sixth hour: and there
was darkness over all the earth until the ninth hour.
And the sun was darkened; and the veil of the tem-
ple was rent in the midst. And Jesus crying with
a loud voice, said: Father, into thy hands I com-
mend my spirit. And saying this, he gave up the
ghost.†

† Here all kneel, to meditate on the redemption of man-
kind, and after a short pause the deacon goes on:

<p>Videns autem centurio quod factum fuerat, glo- rificavit Deum, dicens: Vere hic homo justus erat. Et omnis turba eorum, qui simul aderant ad spectaculum istud, et videbant quæ fiebant,</p>	<p>Now the centurion see- ing what was done, glo- rified God, saying: In- deed this was a just man. And all the multitude of them that were come to- gether to that sight, and saw the things that were</p>
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percutientes pectora sua revertebantur. Stabant autem omnes noti ejus a longe, et mulieres, quæ secutæ cum erant a Galilæa, hæc videntes.

done, returned striking their breasts. And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things.

The rest of the Passion is said as directed in the

Rubric, p. 49.

ET ecce vir nomine Joseph, qui erat decurio, vir bonus et justus: hic non consenserat consilio et actibus eorum, ab Arimathea, civitate Judææ, qui expectabat et ipse regnum Dei. Hic accessit ad Pilatum, et petiit corpus Jesu: et depositum involvit sindone, et posuit eum in monumento exciso, in quo nondum quisquam positus fuerat.

nen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

Offertorium.—Domine, exaudi orationem meam, et clamor meus ad te perveniat: ne avertas faciem tuam a me.

AND behold there was a man named Joseph, who was a counsellor, a good and a just man, (the same had not consented to their counsel and doings) of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus. And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

Offertory.—O Lord, hear my prayer, and let my cry come to thee: turn not thy face from me.

Suscipe, as above, p. 52, till he comes to the prayer called.

THE SECRET.

SUSCIPE, quæsumus Domine, munus oblatum, et dignanter operare, ut quod passionis

ACCEPT, O Lord, we beseech thee, this offering, and mercifully grant, that we may re-

Filii tui Domini nostri
mysterio gerimus, piis
affectibus consequamur.
Per eundem Dominum
nostrum.

ceive with pious senti-
ments what we celebrate
in this mystery of the
passion of thy Son our
Lord. Thro' the same
Lord, &c.

*The Secret against the persecutors of the church: or
for the Pope, pp. 77, 78.*

*The Preface and Canon as from p. 58, to p. 70,
till he comes to*

Communio. — Potum
meum cum fletu tempe-
rabam: quia elevans
allisisti me: et ego sicut
fenum arui: tu autem
Domine in æternum per-
manes: tu exurgens mi-
sereris Sion, quia venit
tempus miserendi ejus.

The Communion. — I
mingled my drink with
tears: because having
lifted me up thou hast
thrown me down, and I
withered like grass: but
thou, O Lord, continuest
for ever: thou shalt rise
up and have mercy on
Sion, because the time to
have mercy on her is come.

The prayer called the Post Communion.

L Argire sensibus nos-
tris, omnipotens De-
us, ut per temporalem
Filii tui mortem, quam
mysteria veneranda tes-
tantur, vitam te nobis de-
disse perpetuam confida-
mus. Per eundem, &c.

GRANT, O almighty
God, that we may
sensibly hope, thou hast
given us eternal life by
the temporal death of thy
Son, represented in these
adorable mysteries. Thro'
the same Lord, &c.

*Against the persecutors of the church: or for the
Pope, pp. 78, 79.*

The prayer over the people.

Oremus.

Let us pray.

*Humiliate capita ves-
tra Deo,*

*Bow down your heads
to God.*

R Espice, quæsumus
Domine, super hanc

LOOK down, we be-
seech thee, O Lord,

familiam tuam, pro qua	on this thy family, for
Domīnus noster Jesus	which our Lord Jesus
Christus non dubitavit	Christ was pleased to be
manibus tradi nocentium,	delivered into the hands
et crucis subire tormen-	of the wicked, and to
tum. Qui tecum vivit	suffer the torment of the
et regnat, &c.	cross. Who liveth, &c.

All the rest as before p. 70.

† The Tenebræ-offices for Maunday Thursday, Good Friday, and Holy Saturday, *which in the primitive ages were said at a very early hour on the mornings of those days, are now said or sung, (by way of anticipation) on Wednesday, Thursday, and Friday evenings. At the close of each psalm, both in Matins and Lauds, Gloria Patri is omitted, and one of the fifteen candles in the triangular candlestick is extinguished.*

ON WEDNESDAY EVENING.

MAUNDAY THURSDAY AT MATINS.

THE FIRST NOCTURN.

Antiphona.

ZELUS domus tuæ
comedit me, et op-
probria exprobantium ti-
bi ceciderunt super me.

The Antiphon.

A Zeal of thy house
hath eaten me up,
and the affronts of those
that affronted thee fell
upon me.

PSALM LXVIII.

SAlvum me fac, Deus:
* quoniam intrave-
runt aquæ usque ad ani-
mam meam.

SAVE me, O God:
for the waters are
come in even unto my
soul.

2. Infixus sum in limo
profundi: * et non est
substantia.

2. I stick fast in the
mire of the deep: and
there is no sure standing.

3. Veni in altitudinem
maris: * et tempestas de-
mersit me.

4. Laboravi clamans, rau-
cæ factæ sunt fauces
meæ: * defecerunt oculi
mei, dum spero in Deu. n
meum.

5. Multiplicati sunt su-
per capillos capitis mei,
* qui oderunt me gratis.

6. Confortati sunt qui
persecuti sunt me inimici
mei injuste: * quæ non
rapui, tunc exolvebam.

7. Deus, tu scis incipien-
tiam meam: * et delicta
mea a te non sunt ab-
scondita.

8. Non erubescant in
me, qui expectant te, Do-
mine, * Domine virtum
tuum.

9. Non confundantur
super me, * qui quærunt
te, Deus Israel.

10. Quoniam propter te
sustinui opprobrium: *
operuit confusio faciem
meam.

11. Extraneus factus sum
fratribus meis, * et pe-
regrinus filiis matris meæ.

12. Quoniam zelus do-

3. I am come into the
depth of the sea: and a
tempest hath overwhelm-
ed me.

4. I have laboured with
crying; my jaws are be-
come hoarse: my eyes
have failed, whilst I hope
in my God.

5. They are multiplied
above the hairs of my
head, who hate me with-
out cause.

6. My enemies are grown
strong who have wrong-
fully persecuted me: then
did I pay that which I
took not away.

7. O God, thou knowest
my foolishness, and my
offences are not hid from
thee:

8. Let them not be
ashamed for me, who look
for thee, O Lord, the
Lord of hosts.

9. Let them not be con-
founded on my account,
who seek thee, O God of
Israel.

10. Because for thy sake
I have borne reproach:
shame hath covered my
face.

11. I am become a stran-
ger to my brethren, and
an alien to the sons of my
mother.

12. For the zeal of thy

mus tuæ comedit me :
* et opprobria expro-
brantium tibi, ceciderunt
super me.

13. Et operui in jejunio
animam meam : * et fac-
tum est in opprobrium
mihi.

14. Et posui vestimen-
tum meum cilicium . * et
factus sum illis in parabo-
lam.

15. Adversum me loque-
bantur qui sedebant in
porta : * et in me psal-
lebant qui bibebant vi-
num.

16. Ego vero orationem
meam ad te, Domine :
* tempus beneplaciti De-
us.

17. In multitudine mise-
ricordiæ tuæ exaudi me,
* in veritate salutis tuæ.

18. Eripe me de luto, ut
non infigar : * libera me
ab iis qui oderunt me,
et de profundis aquarum.

19. Non me demergat
tempestas aquæ, neque
absorbeat me profundum :
* neque urgeat super me
puteus os suum.

20. Exaudime, Domine,
quoniam benigna est mi-
sericordia tua : * secun-
dum multitudinem mise-
rationem tuarum respice
in me.

house hath eaten me up :
and the reproaches of
them that reproached
thee, are fallen upon me.

13. And I covered my
soul in fasting : and it
made a reproach to me.

14. And I made hair-
cloth my garment : and I
became a bye-word to
them.

15. They that sat in the
gate spoke against me :
and they that drank wine
made me their song.

16. But as for me, my
prayer is to thee, O Lord ;
for the time of thy good
pleasure, O God.

17. In the multitude of thy
mercy hear me, in the
truth of thy salvation.

18. Draw me out of the
mire, that I may not stick
fast : deliver me from
them that hate me, and
out of the deep waters.

19. Let not the tempest
of water drown me, nor
the deep swallow me up :
and let not the pit shut
her mouth upon me.

20. Hear me, O Lord,
for thy mercy is kind ;
look upon me according
to the multitude of thy
tender mercies.

21. Et ne avertas faciem tuam a puero tuo: * quoniam tribulor, velociter exaudi me.

22. Intende animæ meæ et libera eum: * propter inimicos meos eripe me.

23. Tu scis improperium meum, et confusionem meam, * et reverentiam meam.

24. In conspectu tuo sunt omnes qui tribulant me, * improperium expectavit cor meum, et miseriam.

25. Et sustinui qui simul contristaretur, et non fuit: * et qui consolaretur, et non inveni.

26. Et dederunt in escam meam fel: * et in siti meopotaverunt me aceto.

27. Fiat mensa eorum eorum ipsis in laqueum, * et in retributiones, et in scandalum.

28. Obscurentur oculi eorum ne videant: * et dorsum eorum semper incurva.

29. Effunde super eos iram tuam: * et furor iræ tuæ comprehendat eos.

30. Fiat habitatio eorum

21. And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

22. Attend to my soul, and deliver it; save me because of my enemies.

23. Thou knowest my reproach, and my confusion, and my shame.

24. In thy sight are all they that afflict me; my heart hath experienced reproach and misery.

25. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

26. And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

27. Let their table become as a snare before them, and a recompence, and a stumbling block.

28. Let their eyes be darkened that they see not: and their back bow thou down always.

29. Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

30. Let their habitation

deserta: * et in tabernaculis eorum non sit qui inhabitet.

31. Quoniam quem tu percussisti, persecutisunt: * et super dolorem vulnorum meorum addiderunt.

32. Appone iniquitatem super iniquitatem eorum: * et non intrent in justitiam tuam.

33. Deleantur de libro viventium: * et cum justis non scribantur.

34. Ego sum pauper et dolens: * salus tua Deus suscepit me.

35. Laudabo nomen Dei cum cantico: * et magnificabo eum in laude.

36. Et placebit Deo super vitulum novellum: * cornua producentem et ungulas.

37. Videant pauperes et lætentur: * quærite Deum, et vivet anima vestra.

38. Quoniam exaudivit pauperes Dominus: * et victos suos non despexit.

39. Laudent illum cœli et terra, * mare, et omnia reptilia in eis.

be made desolate; and let there be none to dwell in their tabernacles.

31. Because they have persecuted him whom thou hast smitten: and they have added to the grief of my wounds.

32. Add thou iniquity upon their iniquity: and let them not come into thy justice.

33. Let them be blotted out of the book of the living; and with the just let them not be written.

34. But I am poor and sorrowful: thy salvation, O God, hath set me up:

35. I will praise the name of God with a canticle: and I will magnify him with praise.

36. And it shall please God better than a young calf, that bringeth forth horns and hoofs.

37. Let the poor see and rejoice: seek ye God, and your soul shall live.

38. For the Lord hath heard the poor: and hath not despised his prisoners.

39. Let the heavens and the earth praise him; the sea, and every thing that creepeth therein.

L

40. Quoniam Deus salvam faciet Sion : * et aedificabuntur civitates Juda.

41. Et inhabitabunt ibi, * et hereditate acquirunt eam.

42. Et semen servorum ejus possidebit eam : * et qui diligunt nomen ejus habitabunt in ea.

Ant. Zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super me.

Ant. Avertantur retrorsum et erubescant, qui cogitant mihi mala,

40. For God will save Sion, and the cities of Juda shalt be built up.

41. And they shall dwell there, and acquire it by inheritance.

42. And the seed of his servants shall possess it : and they that love his name shall dwell therein.

Ant. A zeal of thy house has eaten me ; and the affronts of those that affronted thee fell upon me.

Ant. Let those that intend me harm, be driven backward and be ashamed.

PSALM LXIX.

DEUS in adjutorium meum intende : * Domine ad adjuvandum me festina.

2. Confundantur et revereantur, * qui quærunt animam meam.

3. Avertantur retrorsum, et erubescant, * qui volunt mihi mala.

4. Avertantur statim erubescences, * qui dicunt mihi : Euge, euge.

5. Exultent et lætentur in te omnes qui quærunt

O GOD, come to my assistance : O Lord, make haste to help me.

2. Let them be confounded and ashamed that seek my soul.

3. Let them be turned backward, and blush for shame that desire evils to me.

4. Let them be presently turned away blushing for shame that say to me : 'Tis well, 'tis well.

5. Let all that seek thee rejoice and be glad in

te; * et dicant semper :
Magnificetur Dominus,
quidiligit salutare tuum.

6. Ego vero egenus et
pauper sum : * Deus ad-
juva me.

7. Adjutor meus et libe-
rator meus es tu : * Do-
mine ne moreris.

Ant. Avertantur re-
trorsum et erubescant,
qui cogitant mihi mala.

Ant. Deus meus eripe
me de manu peccatoris.

thee ; and let such as love
thy salvation say always :
The Lord be magnified.

6. But I am needy and
poor ; O God, help me.

7. Thou art my helper
and my deliverer : O
Lord, make no delay.

Ant. Let those that
intend me harm, be dri-
ven backward and be
ashamed.

Ant. O my God, de-
liver me out of the hand
of the sinner.

PSALM LXX.

IN te Domine speravi,
non confundar in
aeternum : * in justitia
tua libera me, et eripe
me.

2. Inclina ad me aurem
tuam, * et salva me.

3. Estò mihi in Deum
protectorum et in locum
ininitum : * ut salvum me
facias.

4. Quoniam firmamen-
tum meum, * et refugium
meum es tu.

5. Deus meus eripe me
de manu peccatoris, *
et de manu contra legem
agentis et iniqui.

6. Quoniam tu es patien-

IN thee, O Lord, I
have hoped, let me
never be put to confu-
sion : deliver me in thy
justice, and rescue me.

2. Incline thy ear unto
me, and save me.

3. Be thou unto me a
God, a protector, and
a place of strength, that
thou mayst make me safe.

4. For thou art my fir-
mament and my refuge.

5. Deliver me, O my
God, out of the hand of
the sinner, and out of the
hand of the transgressor
of the law and of the
unjust.

6. For thou art my pa-

tia mea Domine : * Domine spes mea a juventute mea.

7. In te confirmatus sum ex utero : * de ventre matris meae tu es protector meus.

8. In te cantatio mea semper : * tamquam prodigium factus sum multis : et tu adjutor fortis.

9. Repleatur os meum laude, ut cantem gloriam tuam : * tota die magnitudinem tuam.

10. Ne projicias me in tempore senectutis : * cum defecerit virtus mea, ne derelinquas me.

11. Quia dixerunt inimici mei mihi : * et qui custodiebant animam meam consilium fecerunt in unum,

12. Dicentes : Deus dereliquit eum, persequimini et comprehendite eum : * quia non est qui eripiat.

13. Deus ne elongeris a me : * Deus meus in auxilium meum respice.

14. Confundantur et deficiant detrahentes animae meae : * operiantur confusione et pudore, qui

tience, O Lord : my hope, O Lord, from my youth.

7. By thee have I been confirmed from the womb : from my mother's womb thou art my protector.

8. Of thee shall I continually sing : I am become unto many as a wonder, but thou art a strong helper.

9. Let my mouth be filled with praise, that I may sing thy glory : thy greatness all the day long.

10. Cast me not off in the time of old age : when my strength shall fail, do not thou forsake me.

11. For my enemies have spoken against me ; and they that watched my soul have consulted together,

12. Saying : God hath forsaken him : pursue and take him, for there is none to deliver him.

13. O God, be not thou far from me : O my God, make haste to my help.

14. Let them be confounded and come to nothing that detract my soul : let them be covered

quærent mala mihi.

15. Ego autem semper sperabo: * et adjiciam super omnem laudem tuam.

16. Os meum annuntiabit justitiam tuam: * tota die salutare tuum.

17. Quoniam non novi literaturum, introibo in potentias Domini: * Domine memorabor justitiæ tuæ solius.

18. Deus docuisti me a juventute mea: * et usque nunc pronuntiabo mirabilia tua.

19. Et usque in senectam et senium: * Deus ne derelinquas me.

20. Donec annuntiem brachium tuum: * generationi omni, quæ ventura est:

21. Potentiam tuam, et justitiam tuam Deus usque in altissima, quæ fecisti magnalia: * Deus quis similis tibi?

22. Quantas ostendisti mihi tribulationes multas et malas: et conversus vivificasti me: * et de abyssi terræ iterum reduxisti me.

23. Multiplicasti magnificentiam tuam: * et con-

with confusion and shame that seek my hurt.

15. But I will always hope; and will add, to all thy praise.

16. My mouth shall shew forth thy justice; thy salvation all the day long.

17. Because I have not known learning, I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

18. Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works.

19. And unto old age and gray hairs, O God, forsake me not.

20. Until I shew forth thy arm to all the generation, that is to come:

21. Thy power, and thy justice, O God, even to the highest great things: thou hast done: O God, who is like to thee?

22. How great troubles hast thou shewed me, many and grievous: and turning thou hast brought me to life, and hast brought me back again from the depths of the earth.

23. Thou hast multiplied thy magnificence; and

versus consolatus es me.

24. Nam et ego confitebor tibi in vasis psalmi veritatem tuam: * Deus; psallam tibi in cithara, sanctus Israël.

25. Exultabant labia mea cum cantavero tibi: * et anima mea, quam redemisti.

26. Sed et lingua mea tota die meditabitur iustitiam tuam: * cum confusi et reveriti fuerint qui quærunť mala mihi.

Ant. Deus meus eripe me de manu peccatoris.

V. Avertantur retrorsum et erubescant.

R. Qui cogitant mihi mala.

Pater noster. Secreto.

Incipit Lamentatio Jeremiae Prophetæ, cap. 1.

LECTIO I.

Aleph. **Q**uomodo sedet sola civitas plena populo: facta est quasi vidua domina gentium: princeps provinci-

turning to me thou hast comforted me.

24. I will also give praise to thee: I will extol thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.

25. My lips shall greatly rejoice when I shall sing to thee; and my soul which thou hast redeemed.

26. Yea and my tongue also shall meditate on thy justice all the day; when they shall be confounded and put to shame that seek evils to me.

Ant. O my God, deliver me out of the hand of the sinner.

V. Let them be driven backward and ashamed.

R. That intend me harm.

Our Father, in secret.

Here begins the Lamentation of Jeremy the Prophet, chap. 1.

LESSON I.

Aleph. **H**OW doth the city sit solitary, that was full of people? how is the mistress of nations become as

arum facta est sub tributo

Beth. Plorans ploravit in nocte, et lacrymæ ejus in maxillis ejus: non est qui consoletur eam ex omnibus charis ejus: omnes amici ejus spreverunt eam, et facti sunt ei inimici.

Ghimel. Migravit Judas propter afflictionem et multitudinem servitutis: habitavit inter gentes, nec invenit requiem: omnes persecutores ejus apprehenderunt eam inter angustias.

Daleth. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem: omnes portæ ejus destructæ: sacerdotes ejus gementes, virgines ejus squalidæ, et ipsa oppressa amaritudine.

He. Facti sunt hostes ejus in capite, inimici ejus locupletati sunt: quia Dominus locutus est super eam propter multitudinem iniquitatum ejus: parvuli ejus ducti sunt in captivitatem, ante faciem tribulantis.

a widow: the princess of provinces made tributary?

Beth. Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

Ghimel. Juda hath removed her dwelling-place because of her affliction, and the greatness of her bondage: she hath dwelt among the nations, and she hath found no rest: her persecutors have taken her in the midst of straits.

Daleth. The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness.

He. Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: her children are led into captivity, before the face of the oppressor.

Jerusalem, Jerusalem,
convertere ad Dominum
Deum tuum.

R. In monte Oliveti
oravit ad Patrem : Pater,
si fieri potest, transeat a
me calix iste : * Spiritus
quidem promptus est, caro
autem infirma. V. Vi-
gilate et orate, ut non
intretis in tentationem. *
Spiritus quidem.

LECTIO II.

Vau. **E**T egressus est a
filia Sion om-
nis decor ejus : facti sunt
principes ejus velut arietes
non inveniētes pascua,
et abierunt absque forti-
tudine ante faciem subse-
quentis.

Zain. Recordata est Je-
rusalem dierum afflictionis
suae, et praevaricationis
omnium desiderabilium
suorum, quae habuerat a
diebus antiquis, cum ca-
deret populus ejus in ma-
nu hostili, et non esset
auxiliator : viderunt eam
hostes, et deriserunt sab-
bata ejus.

Heth. Peccatum pec-
cavit Jerusalem, propte-
rea instabilis facta est :
omnes qui glorificabant

Jerusalem, Jerusalem,
be converted to the Lord
thy God.

R. He prayed to his
Father on mount Olivet :
Father, if it be possible,
let this cup pass away
from me : * The spirit in-
deed is ready, but the flesh
is weak. Watch and pray,
that ye may not enter in-
to temptation. * The
spirit indeed.

LESSON II.

Vau. **A**ND from the
daughter of
Sion all her beauty is de-
parted : her princes are
become like rams that
find no pasture : and
they are gone away with-
out strength before the
face of the pursuer.

Zain. Jerusalem hath
remembered the days of
her affliction and trans-
gression of all her desir-
able things, which she
had from the days of old,
when her people fell in
the enemy's hand, and
there was no helper : the
enemies have seen her,
and have mocked at her
sabbaths.

Heth. Jerusalem hath
grievously sinned, there-
fore is she become vaga-
bond : all that honoured





Tristis est anima mea usque ad mortem .

Matth. c. XXV. V. 34.

London, Published by Knapton, Brown, & Co. March 7 1787.

eam, spreverunt illam, quia viderunt ignominiam ejus: ipsa autem gemens conversa est retrorsum.

Teth. Sordes ejus in pedibus ejus, nec recordata est finis sui: deposita est vehementer, non habens consolatorum: vide Domine afflictionem meam, quoniam erectus est inimicus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Tristis est anima mea usque ad mortem; sustinete hic, et vigilate mecum: nunc videbitis turbam, quæ circumdabit me: * vos fugam capietis, et ego vadam immolari pro vobis. V. Ecce appropinquat hora, et Filius hominis tradetur in manus peccatorum. * Vos fugam capietis,

her, have despised her, because they have seen her shame: but she sighed and turned backward.

Teth. Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. My soul is sorrowful to death: stay here and watch with me: now ye shall see a multitude, that will surround me: * Ye shall run away, and I will go to be sacrificed for you. V. Behold the time draws near, and the Son of Man shall be delivered into the hands of sinners. * Ye shall.

LECTIO III.

Jod. **M**ANUM suam misit hostis ad omnia desiderabilia ejus: quia vidit gentes ingresas sanctuarium suum de quibus præceperas ne intrarent in ecclesiam tuam.

LESSON III.

Jod. **T**HE enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

Caph. Omnis populus
ejus gemens et quærens
panem: dederunt pre-
tiosa quæque pro cibo
ad refocillandam animam.
Vide Domine, et conside-
ra quoniam facta sum
vilis.

Lamed. O vos omnes,
qui transitis per viam,
attendite, et videte si est
dolor sicut dolor meus:
quoniam vindemiavit me,
ut locutus, est Dominus
in die iræ furoris sui.

Mem. De excelso misit
ignem in ossibus meis, et
erudit me: expandit
retepedibus meis, conver-
tit me retrorsum: posuit
me desolatam, tota die
mœrore confectam.

Nun. Vigilavit jugum
iniquitatum mearum: in
manu ejus convolutæ
sunt, et impositæ collo
meo: infirmata est virtus
mea: dedit me Dominus
in manu, de qua non po-
tero surgere.

Jerusalem, Jerusalem,
convertere ad Dominum
Deum tuum.

R. Ecce vidimus eum
non habentem speciem,

Caph. All her people
sigh, they seek bread:
they have given all their
precious things for food
to relieve the soul. See,
O Lord, and consider,
for I am become vile.

Lamed. O all ye that
pass by the way, attend,
and see if there be any
sorrow like to my sorrow:
for he hath made a vin-
tage of me, as the Lord
spoke in the day of his
fierce anger.

Mem. From above he
hath sent fire into my
bones, and hath chastis-
ed me: he hath spread a
net for my feet, he hath
turned me back: he hath
made me destitute, and
spent with sorrow all the
day long.

Nun. The yoke of my
iniquities hath watched
for me: they are folded
together in his hand, and
put upon my neck: my
strength is weakened: the
Lord hath delivered me
into a hand, out of which
I am not able to rise.

Jerusalem, Jerusalem,
be converted to the Lord
thy God.

R. Behold we have
seen him disfigured and

neque decorem : aspectus ejus in eo non est : hic peccata nostra portavit et pro nobis dolet : ipse autem vulneratus est propter iniquitates nostras, * cujus livore sanati sumus. V. Vere languores nostros ipse tulit, et dolores nostros ipse portavit. * Cujus livore. Ecce vidimus.

without beauty ; his aspect is gone from him ; he has borne our sins and suffers for us : and he was wounded for our iniquities, * and by his stripes we are healed. V. He has truly borne our infirmities, and carried our sorrows. * And by his stripes. Behold we have seen him, &c. to the V.

THE SECOND NOCTURN.

Ant. Liberavit Dominus pauperum a potente, et inopem, cui non erat adiutor.

Ant. The Lord has delivered from the mighty the poor and needy man, that had no helper.

PSALM LXXI.

DEUS judicium tuum Regi da : * et justitiam tuam filio regis.

GIVE to the king thy judgment, O God, and to the king's son thy justice.

2. Judicare populum tuum in justitia, * et pauperes tuos in judicio.

2. To judge thy people with justice, and thy poor with judgment.

3. Suscipiant montes pacem populo, * et colles justitiam.

3. Let the mountains receive peace for the people, and the hills justice.

4. Judicabit pauperes populi, et salvos faciet filios pauperum : * et humiliabit calumniatorem.

4. He shall judge the poor of the people, and he shall save the children of the poor, and he shall humble the oppressor.

5. Et permanebit cum sole, et ante lunam, * in generatione et generationem.

5. And he shall continue with the sun, and before the moon, throughout all generations.

6. Descendat sicut pluvia

6. He shall come down

in vellus : * et sicut stillicidia stillantia super terram.

7. Orietur in diebus ejus justitia, et abundantia pacis : * donec auferatur luna.

8. Et dominabitur a mari usque ad mare : * et a flumine usque ad terminos orbis terrarum.

9. Coram illo procident Æthiopes : * et inimici ejus terram lingent.

10. Reges Tharsis et insulæ munera offerent : * reges Arabum et Saba dona aducent.

11. Et adorabunt eum omnes reges terræ : * omnes gentes servient ei.

12. Quia liberabit pauperem a potente : * et pauperem cui non erat adjutor.

13. Parcet pauperi et inopi : * et animas pauperum salvas faciet.

14. Ex usuris et iniquitate redimet animas eorum : * et honorabile nomen eorum coram illo.

15. Et vivet, et dabitur ei de auro Arabiæ, et adorabunt de ipso semper :

like rain upon the fleece : and as showers falling gently upon the earth.

7. In his days shall justice spring up, and abundance of peace ; till the moon be taken away.

8. And he shall rule from sea to sea : and from the river to the ends of the earth.

9. Before him the Ethiopians shall fall down : and his enemies shall lick the ground.

10. The kings of Tharsis and the islands shall offer presents : the kings of the Arabians and of Saba shall bring gifts.

11. And all kings of the earth shall adore him : all nations shall serve him.

12. For he shall deliver the poor from the mighty : and the needy that had no helper.

13. He shall spare the poor and needy : and he shall save the souls of the poor.

14. He shall redeem their souls from usuries and iniquity : and their name shall be honourable in his sight.

15. And he shall live ; and to him shall be given of the gold of Arabia : for

* tota die benedicent ei.

him they shall always adore; they shall bless him all the day.

16. Eterat firmamentum in terra in summis montium, superextolletur super Libanum fructus ejus: * et florebunt de civitate sicut fœnum terræ.

16. And there shall be a firmament on the earth, on the tops of mountains: above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth.

17. Sit nomen ejus benedictum in sæcula: * ante solem permaret nomen ejus.

17. Let his name be blessed for evermore: his name continueth before the sun.

18. Et benedicentur in ipso omnes tribus terræ: * omnes gentes magnificabant eum.

18. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

19. Benedictus Dominus Deus Israel, * qui facit mirabilia solus.

19. Blessed be the Lord, the God of Israel, who alone doth wonderful things.

20. Et benedictum nomen majestatis ejus in æternum: * et replebitur majestate ejus omnis terra: Fiat, fiat.

20. And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it, so be it.

Ant. Liberavit Dominus pauperem, a potente, et inopem, cui non erat adjutor.

Ant. The Lord has delivered from the mighty the poor and needy man, that hath no helper.

Ant. Cogitaverunt impii, et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

Ant. The impious have thought and spoken wickedness: they have spoken iniquity from the high place.

M

PSALM LXXII.

QUAM bonus Israel
Deus : * his, qui
recto sunt corde !

2. Mei autem pene moti
sunt pedes : * pene effusi
sunt gressus mei,

3. Quia zelavi super ini-
quos, * pacem peccato-
rum videns.

4. Quia non est respectus
morti eorum : * et firma-
mentum in plaga eorum.

5. In labore hominum
non sunt, * et cum ho-
minibus non flagellabun-
tur.

6. Ideo tenuit eos super-
bia, * operti sunt iniqui-
tate et impietate sua.

7. Prodiit quasi ex adipe
iniquitas eorum : * tran-
sierunt in affectum cordis.

8. Cogitaverunt, et lo-
cuti sunt nequitiam : *
iniquitatem in excelso lo-
cuti sunt.

9. Posuerunt in cœlum
os suum : * et lingua eo-
rum transivit in terra.

10. Ideo convertetur po-
pulus meus hic : * et dies

HOW good is God to
Israel, to them that
are of a right heart !

2. But my feet were al-
most moved ; my steps
had well nigh slipped,

3. Because I had a zeal
on occasion of the wick-
ed, seeing the prosperity
of sinners.

4. For there is no regard
to their death ; nor is
there strength in their
stripes.

5. They are not in the
labour of men : neither
shall they be scourged
like other men.

6. Therefore pride hath
held them fast : they are
covered with their iniqui-
ty and their wickedness.

7. Their iniquity hath
come forth, as it were
from fatness : they have
passed into the affection
of the heart.

8. They have thought
and spoken wickedness :
they have spoken iniquity
on high.

9. They have set their
mouth against heaven :
and their tongue hath
passed through the earth.

10. Therefore will my
people return here : and

pleni inveniuntur in eis.

full days shall be found in them.

11. Et dixerunt : Quomodo scit Deus, * et si est scientia in excelso ?

11. And they said : How doth God know, and is there knowledge in the Most High ?

12. Ecce ipsi peccatores, et abundantes in sæculo, * obtinuerant divitias.

12. Behold these are sinners ; and yet abounding in the world, they have obtained riches.

13. Et dixi : Ergo sine causa justificavi cor meum, * et lavi inter innocentes manus meas :

13. And I said : Then have I in vain justified my heart, and washed my hands among the innocent :

14. Et fui flagellatus tota die, * et castigatio mea in matutinis.

14. And I have been scourged all the day, and my chastisement hath been in the mornings.

15. Si dicebam : Narrabo sic : * ecce nationem filiorum tuorum reprobavi.

15. If I said : I will speak thus : behold I should condemn the generation of thy children.

16. Existimabam ut cognoscerem hoc, * labor est ante me :

16. I studied that I might know this thing : it is labour in my sight.

17. Donec intrem in sanctuarium Dei : * et intelligam in novissimis eorum.

17. Until I go into the sanctuary of God, and understand concerning their last ends.

18. Verumtamen propter dolos posuisti eis : * deiecisti eos dum allevarentur.

18. But indeed for deceits thou hast put it to them : when they were lifted up thou hast cast them down.

19. Quomodo facti sunt in desolationem, subito defecerunt : * perierunt propter iniquitatem suam.

19. How are they brought to desolation ; they have suddenly ceased to be : they have perished by reason of their iniquity.

20. Velut somnium sur-
gentium Domine, * in ci-
vitate tua imaginem ipso-
rum ad nihilum rediges.

21. Quia inflammatum
est cor meum, et renes
mei commutati sunt: *
et ego ad nihilum redac-
tus sum, et nescivi.

22. Ut jumentum factus
sum apud te, * et ego
semper tecum.

23. Tenuisti manum dex-
teram meam: et in vo-
luntate tua deduxisti me,
* et cum gloria suscepisti
me.

24. Quid enim mihi est
in cœlo? * et a te quid
volui super terram?

25. Defecit caro mea, et
cor meum: * Deus cor-
dis me, et pars mea De-
us in æternum.

26. Quia ecce, qui elon-
gat se a te, peribunt:
* perdidisti omnes, qui
fornicantur abs te.

27. Mihi autem adhæ-
rere Deo bonum est: *
ponere in Domino Deo
spem meam.

28. Ut annuntiem omnes

20. As the dream of them
that awake, O Lord, so
in thy city thou shalt
bring their image to no-
thing.

21. For my heart hath
been inflamed, and my
reins have been changed:
and I am brought to no-
thing, and I knew not.

22. I am become as a beast
before thee: and I am
always with thee.

23. Thou hast held me
by my right hand; and by
thy will thou hast con-
ducted me: and with
glory thou hast received
me.

24. For what have I in
heaven? and besides thee
what do I desire upon
earth?

25. For thee my flesh and
my heart hath fainted
away: thou art the God
of my heart, and the
God that is my portion
for ever.

26. For behold they that
go far from thee shall pe-
rish: thou hast destroyed
all them that are disloyal
to thee.

27. But it is good for me
to stick close to my God,
to put my hope in the
Lord God.

28. That I may declare

prædicationes tuas, * in
portis filiæ Sion.

Ant. Cogitaverunt impii,
et locuti sunt nequitiam : iniquitatem in excelso locuti sunt.

Ant. Exurge Domine,
et judica causam meam.

PSALM LXXIII.

UT quid Deus repulisti
in finem ? * iratus
est furor tuus super oves
pascuæ tuæ :

2. Memor esto congregationis tuæ, * quam possedisti ab initio.

3. Redemisti virgam hereditatis tuæ : * mons Sion, in quo habitasti in eo.

4. Leva manus tuas in superbias eorum in finem : * quanta malignatus est inimicus in sancto.

5. Et gloriati sunt qui oderant te, * in medio solemnitatis tuæ.

6. Posuerunt signa sua, signa : * et non cognoverunt sicut in exitu super summum.

7. Quasi in silva ligno-

all thy praises, in the gates of the daughter of Sion.

Ant. The impious have thought and spoken wickedness : they have spoken iniquity on high.

Ant. Arise, O Lord, and judge my cause.

O God, why hast thou cast us off unto the end ? why is thy wrath enkindled, against the sheep of thy pasture ?

2. Remember thy congregation, which thou hast possessed from the beginning.

3. The sceptre of thy inheritance which thou hast redeemed : mount Sion in which thou hast dwelt.

4. Lift up thy hands against their pride unto the end : see what things the enemy hath done wickedly in the sanctuary.

5. And they that hate thee have made their boasts, in the midst of thy solemnity.

6. They have set up their ensigns for signs : and they knew not : both in the going out, and on the highest top.

7. As with axes in a

rum securibus exciderunt
januas ejus in idipsum:
* in securi et ascia ejece-
runt eam.

8. Incenderunt igni
sanctuarium tuum: * in
terra polluerunt taberna-
culum nominis tui.

9. Dixerunt in corde suo
cognatio eorum simul:
* Quiescere faciamus
omnes dies festos Dei a
terra.

10. Signo nostro non vi-
dimus, jam non est pro-
pheta: * et nos non cog-
noscere amplius.

11. Usquequo Deus im-
properabit inimicus? *
irritat adversarius nomen
tuum in finem?

12. Ut quid avertis ma-
num tuam, et dexteram
tuam, * de medio sinu
tuo in finem?

13. Deus autem Rex
noster ante sæcula: * o-
peratus est salutem in
medio terræ.

14. Tu confirmasti in
virtute tua mare: * con-
tribulasti capita draco-
num in aquis.

15. Tu confregisti capita
draconis: * dedisti eum

wood of trees, they have
cut down at once the
gates thereof: with ax
and hatchet they have
brought it down.

8. They have set fire to
thy sanctuary: they have
defiled the dwelling-place
of thy name on the earth.

9. They said in their
heart, the whole kindred
of them together: Let us
abolish all the festival
days of God from the
land.

10. Our signs we have
not seen, there is now no
prophet: and he will
know us no more.

11. How long, O God,
shall the enemy reproach?
is the adversary to pro-
voke thy name for ever?

12. Why dost thou turn
away thy hand; and thy
right hand out of the
midst of thy bosom for
ever?

13. But God is our king
before ages: he hath
wrought salvation in the
midst of the earth.

14. Thou by thy strength
didst make the sea firm:
thou didst crush the heads
of the dragons in the
waters.

15. Thou hast broken the
heads of the dragon: thou

escam populis **Æthi-**
opum.

16. Tu dirupisti fontes,
et torrentes : * tu siccasti
fluvios Ethan.

17. Tūus est dies, et tua
est nox : * tu fabricatus es
auroram et solem.

18. Tu fecisti omnes ter-
minos terræ : * æstatem et
ver tu plasmasti ea.

19. Memor esto hujus,
inimicus improperavit
Domino : * et populus in-
sapiens incitavit nomen
tuum.

20. Ne tradas bestiis
animas confitentes tibi :
* et animas pauperum
tuorum ne obliviscaris in
finem.

21. Respice in testamen-
tum tuum : * quia reple-
ti sunt, qui obscurati
sunt, terræ domibus ini-
quitatum.

22. Ne avertatur humilis
factus confusus : * pauper
et inops laudabunt nomen
tuum.

23. Eurge Deus, judica
causam tuam : * memor
esto improperiorum tu-
orum, eorum quæ ab in-

hast given him to be
meat for the people of
the Ethiopians.

16. Thou hast broken up
the fountains and the
torrents : thou hast dried
up the Ethan rivers.

17. Thine is the day, and
thine is the night : thou
hast made the morn and
the sun.

18. Thou hast made all
the borders of the earth :
the summer and the spring
were formed by thee.

19. Remember this, the
enemy hath reproached
the Lord : and a foolish
people hath provoked thy
name.

20. Deliver not up to
beasts the souls that con-
fess to thee : and forget
not to the end the souls
of thy poor.

21. Have regard to thy
covenant : for they that
are obscure of the earth
have been filled with the
dwellings of iniquity.

22. Let not the humble
be turned away with con-
fusion : the poor and needy
shall praise thy name.

23. Arise, O God, judge
thy own cause : remem-
ber thy reproaches with
which the foolish man

spiciente sunt tota die.

24. Ne obliviscaris voces inimicorum tuorum: * superbia eorum: qui te oderunt ascendit semper.

Ant. Exurge Domine, et judica causam meam.

V. Deus meus eripe me de manu peccatoris.

R. Et de manu contra legem agentis, et iniqui.

Pater noster, secreto.

Ex tractatu Sancti Augustini Episcopi super Psalmos. Ps. liv.

LECTIO IV.

EXaudi Deus orationem meam, et ne despereris deprecationem meam: intende mihi, et exaudi me. Sat agentis solliciti, in tribulatione positi, verba sunt ista. Orat multa patiens, de malo liberari desiderans. Superest ut videamus in quo malo sit: et cum dicere coeperit, agnoscamus ibi nos esse: ut communicata tribulatione, jungamus orationem. *Contristatus sum, inquit, in exercitatione mea, et conturbatus sum. Ubi contristatus? Ubi conturbatus? In exercitatione mea, inquit,*

hath reproached thee all the day.

24. Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

Ant. Arise, O Lord, and judge my cause.

V. O God, deliver me out of the hand of the sinner.

R. And out of the hands of the law-breaker and the unjust man.

Our Father, in secret.

From the treatise of St. Augustin the Bishop upon the Psalms. Ps. liv.

LESSON IV.

HEAR my prayer, O God, and despise not my petition: attend to me and hear me. These are the words of a man in trouble, solicitude, and affliction. He prays in his great sufferings, desiring to be freed from some evil. Let us now see what evil he lies under: and having told us, let us acknowledge ourselves in it: that by partaking of the affliction we may join in his prayer. *I am become sorrowful in my exercise, says he, and I am troubled. Where is he become sorrowful?*

Homines malos, quos patitur commemoratus est: eandemque passionem malorum hominum, exercitationem suam dixit. Ne putetis gratis esse malos in hoc mundo, et nihil boni de illis agere Deum. Omnis malus aut ideo vivit, ut corrigatur: aut ideo vivit, ut per illum bonus exerceatur.

R. Amicus meus osculime tradidit signo: quem osculatus fuero, ipse est, tenete eum: hoc malum fecit signum, qui per osculam adimplevit homicidium. * Infelix prætermisit pretium sanguinis, et in fine laqueo se suspendit. V. Bonum erat ei, si natus non fuisset homo ille. * Infelix prætermisit.

LECTIO V.

UTinam ergo qui nos modo exercent, convertantur, et nobiscum exerceantur: tamen quamdiu ita sunt ut exerceant, non eos oderimus: quia in eo quod malus est quis eorum, utrum usque in

where is he troubled? He says, *In my exercise.* He speaks of the wicked men whom he suffers, and calls such suffering of wicked men his exercise. Think not that the wicked are in this world for nothing, and that God does no good with them. Every wicked man lives, either to amend his life, or to exercise the good.

R. The sign by which my friend betrayed me was a kiss: whom I shall kiss, that is he: hold him fast: he that committed murder by a kiss gave this wicked sign. * The unhappy wretch returned the price of blood, and in the end hanged himself. V. It had been good for that man, if he had never been born. * The unhappy wretch.

LESSON V.

Would to God then they that now exercise us were converted and exercised with us: but let us not hate them, tho' they continue to exercise us: for we know not whether they will per-

finem perseveraturus sit ignoramus. Et plerumquecum tibi videris odisse inimicum, fratrem odisti, et nescis. Diabolus, et angeli ejus, in scripturis sanctis manifestati sunt nobis, quod ad ignem æternum sint destinati. Ipsorum tantum desperanda est correctio, contra quos habemus occultam, luctam: ad quam luctam nos armat apostolus, dicens: *Non est nobis colluctatio adversus carnem et sanguinem: id est, non adversus homines, quos videtis, sed adversus principes, et potestates, et rectores mundi tenebrarum harum.* Ne forte cum dixisset, *mundi: intellegeres dæmones esse rectores cœli et terræ, mundi dixit, tenebrarum, harum: mundi dixit, amatorum mundi: mundi dixit, impiorum et iniquorum: mundi dixit, de quo dicit Evangelium: Et mundus eum non cognovit.* by the world, he meant that which the gospel speaks of: *And the world knew him not.*

R. Judos mercator pessimus osculo petiit Dominum: ille ut agnus innocens non negavit Judæ

severe to the end in their wickedness. And many times, when you imagine that you hate your enemy, it is your brother you hate, tho' you are ignorant of it. The holy scriptures plainly shew us that the devil and his angels are doomed to eternal fire. It is only their amendment we may despair of, with whom we wage an invisible war; for which the apostle arms us, saying: *Our conflict is not with flesh and blood, that is, not with the men you see before your eyes, but with the princes and powers and rulers of the world, of this darkness.* And lest by his saying, *of the world,* you might think perhaps, that the devils are rulers of heaven and earth, he added, *of this darkness.* By the world then, he meant the lovers of the world: by the world, he meant the impious and the wicked: by the world, he meant that which the gospel speaks of: *And the world knew him not.*

R. The wicked merchant Judas kissed our Lord: he like an innocent Lamb refused not the kiss

osculum : * Denariorum numero Christum Judæis tradidit. V. Melius illi erat, si natus non fuisset : * Denariorum.

LECTIO VI.

Quoniam vidi iniquitatem, et contradictionem in civitate. Attende gloriam crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici, insultaverunt. Effectus probavit virtutem : domuit orbem non ferro, sed ligno. Lignum crucis contumeliis dignum visum est inimicis, et ante ipsum lignum stantes caput agitabant, et dicebant : *Si Filius Dei est, descendat de cruce.* Extendebat ille manus suas ad populum non credentem, et contradicentem. Si enim justus est qui ex fide vivit, iniquus est qui non habet fidem. Quod ergo hic ait, *iniquitatem*, perfidiam intellige. Videbat ergo Dominus in civitate iniquitatem, et contradictionem, et extendebat manus suas ad populum non credentem, et contradicentem : et tamen et ipsos, expectans dicebat : *Pater, ignosce*

to Judas. * For a few pence he delivered Christ to the Jews. V. It had been better for him if he had never been born : * For a few pence.

LESSON VI.

FOR I have seen injustice and strife in the city. See the glory of the cross. That cross that was the division of his enemies, is now placed on the foreheads of kings. The effect is a proof of his power : he conquered the world not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who as they stood before it, shook their heads and said : *If he is the Son of God, let him come down from the cross.* He stretched forth his hands to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that has not faith. By *injustice* then here you must understand infidelity. Our Lord therefore saw injustice and strife in the city, and stretched forth his hands to an unbelieving and seditious people ; and yet

illis, quia nesciunt quid faciunt.

R. Unus ex discipulis meis tradet me hodie: vae illi per quem tradar ego: * Melius illi erat, si natus non fuisset. V. Qui intingit mecum manum in paropside, hic me traditurus est in manus peccatorum. * Melius illi, &c. R. Unus ex discipulis, &c.

he waited for them, saying: *Father forgive them, for they know not what they do.*

R. One of my disciples will this day betray me: wo to him by whom I am betrayed: * It had been better for him if he had never been born. V. He that dips his hand with me in the dish, is the man that will deliver me into the hands of sinners. * It had been, &c. R. One of my disciples, &c. to the V.

THE THIRD NOCTURN.

Ant Dixi iniquis: Nolite loqui adversus Deum iniquitatem.

Ant. I said to the wicked: Speak not iniquity against God.

PSALM LXXIV.

Confitebimur tibi Deus: * confitebimur, et invocabimus nomen tuum.

WE will praise thee, O God; we will praise, and we will call upon thy name.

2. Narrabimus mirabilia tua: * cum accepero tempus, ego justitias judicabo.

2. We will relate thy wonderous works: when I shall take a time, I will judge justice.

3. Liquefacta est terra, et omnes qui habitant in ea: * ego confirmavi columnas ejus.

3. The earth is melted, and all that dwell therein: I have established the pillars thereof.

4. Dixi iniquis: Nolite inique agere: * et delinquentibus: Nolite exaltare cornu.

4. I said to the wicked: Do not act wickedly: and to the sinners: Lift not up the horn.

5. Nolite extollere in altum cornu vestrum : * Nolite loqui adversus Deum iniquitatem.

6. Quia neque a oriente, neque a occidente, neque a desertis montibus : * quoniam Deus iudex est.

7. Hunc humiliat, et hunc exaltat : * quia calix in manu Domini vini meri plenus in isto.

8. Et inclinavit ex hoc : in hoc : verumtamen fœx ejus non est exinanita : * bibent omnes peccatores terræ.

9. Ego autem annuntiabo in sæculum : * et cantabo Deo Jacob.

10. Et omnia cornua peccatorum confringam : * et exaltabuntur cornua justi.

Ant. Dixi iniquis : Nolite loqui adversus Deum iniquitatem.

Ant. Terra tremuit et quievit, dum exurgeret in iudicio Deus.

PSALM LXXV.

NOTUS in Judæa Deus : * in Israel magnum nomen ejus.

2. Et factus est in pace

5. Lift up your horn on high : speak not iniquity against God.

6. For neither from the east, nor from the west, nor from the desert hills, for God is the judge.

7. One he putteth down, and another he lifteth up. For in the hand of the Lord there is a cup of strong wine full of mixture.

8. And he hath poured it out from this to that ; but the dregs thereof are not emptied : all the sinners of the earth shall drink.

9. But I will declare for ever : I will sing to the God of Jacob.

10. And I will break all the horns of sinners : but the horns of the just shall be exalted.

Ant. I said to the wicked : Speak not iniquity against God.

Ant. The earth trembled and was silent, while God arose to judgment.

IN Judea God is known, his name is great in Israel.

2. And his place is in

N

locus ejus : * et habitatio ejus in Sion.

3. Ibi confregit potentias arcuum, * scutum, gladium, et bellum.

4. Illuminans tu mirabiliter a montibus æternis : * turbati sunt omnes insipientes corde.

5. Dormierunt somnum suum : * et nihil invenerunt omnes viri divitiarum in manibus suis.

6. Ab increpatione tua, Deus Jacob, * dormitaverunt qui ascenderunt equos.

7. Tu terribilis es, et quis resistet tibi ? * ex tunc ira tua.

8. De cœlo auditum fecisti judicium : * terra tremuit et quievit.

9. Cum exurgeret in judicium Deus, * ut salvos faceret omnes mansuetos terræ.

10. Quoniam cogitatio hominis confitebitur tibi : * et reliquæ cogitationis diem festum agent tibi.

11. Vovete et reddite Domino Deo vestro : * omnes qui in circuitu ejus affertis munera.

peace, and his abode in Sion.

3. There hath he broken the powers of bows, the shield, the sword, and the battle.

4. Thou enlightenest wonderfully from the everlasting hills : all the foolish of heart were troubled.

5. They have slept their sleep : and all the men of riches have found nothing in their hands.

6. At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

7. Thou art terrible, and who shall resist thee ? from that time thy wrath.

8. Thou hast caused judgment to be heard from heaven : the earth trembled and was still.

9. When God arose in judgment, to save all the meek of the earth.

10. For the thought of man shall give praise to thee : and the remainders of the thought shall keep holiday to thee.

11. Vow ye, and pay to the Lord your God ; all you that round about him bring presents,

12. Terribili et ei qui auferit spiritum principum, * terribili apud reges terrarum.

Ant. Terra tremuit et quievit, dum exurgeret in iudicio Deus.

Ant. In die tribulationis meae. Deum exquisivi manibus meis.

12. To him that is terrible, even to him who taketh away the spirit of princes; to the terrible with the kings of the earth.

Ant. The earth trembled and was silent, while God arose to judgment.

Ant. In the day of my tribulation, I sought God with my hands lifted up to him.

PSALM LXXVI.

VOCE mea ad Dominum clamavi: * voce mea ad Deum, et intendit mihi.

2. In die tribulationis meae Deum exquisivi, manibus meis nocte contra eum: * et non sum deceptus.

3. Renuit consolari anima mea, * memor fui Dei, et delectatus sum, et exercitatus sum, et defecit spiritus meus.

4. Anticipaverunt vigilas oculi mei: * turbatus sum, et non sum locutus.

5. Cogitavi dies antiquos: * et annos æternos in mente habui.

6. Et meditatus sum nocte cum corde meo, * et ex-

I Cried to the Lord with my voice; to God with my voice, and he gave ear to me.

2. In the day of my trouble I sought God; with my hands lifted up to him in the night, and I was not deceived.

3. My soul refused to be comforted; I remembered God, and was delighted, and was exercised, and my spirit swooned away.

4. My eyes prevented the watches: I was troubled, and I spoke not.

5. I thought upon the days of old: and I had in my mind the eternal years.

6. And I meditated in the night with my own heart:

ercitabar, et scopebam
spiritum meum.

7. Numquid in æternum
projiciet Deus? * Aut
non apponet ut compla-
citor sit adhuc?

8. Aut in finem miseri-
cordiam suam abscindet,
* a generatione in gene-
rationem?

9. Aut obliviscetur mise-
reri Deus? * aut contine-
bit in ira sua misericor-
dias suas?

10. Et dixi: Nunccepi:
* hæc mutatio dexteræ
Excelsi.

11. Memor fui operum
Domini: * quia memor
ero ab initio mirabilium
tuorum.

12. Et meditabor in om-
nibus operibus tuis: * et
in adinventionibus tuis
exercebor.

13. Deus in sancto via tua:
quis Deus magnus sicut
Deus noster? * Tu es
Deus, qui facis mirabilia.

14. Notum fecisti in po-
pulis virtutem tuam: *
redemisti in brachio tuo
populum tuum, filios Ja-
cob et Joseph.

15. Viderunt te aquæ De-
us, viderunt te aquæ: * et

and I was exercised, and
I swept my spirit.

7. Will God then cast off
for ever? or will he never
be more favourable again?

8. Or will he cut off his
mercy for ever, from ge-
neration to generation?

9. Or will God forget to
shew mercy? or will he
in his anger shut up his
mercies?

10. And I said: Now
have I begun: this is the
change of the right hand
of the Most High.

11. I remembered the
works of the Lord: for I
will be mindful of thy won-
ders from the beginning.

12. And I will meditate
on all thy works; and
will be employed in thy
inventions.

13. Thy way, O God, is
in the holy place: who
is the great God like our
God? Thou art the God
that dost wonders.

14. Thou hast made thy
power known among the
nations: with thy arm
thou hast redeemed thy
people, the children of
Jacob and of Joseph.

15. The waters saw thee,
O God, the waters saw

timuerat, et turbatæ
sunt abyssi.

16. Multitudo sonitus
aquarum : * vocem dede-
runt nubes.

17. Etenim sagittæ tuæ
transeunt : * vox tonitru-
i tui in rota.

18. Illuxerunt corusca-
tiones tuæ orbi terræ :
* commota est et contremuit terra.

19. In mari via tua, et se-
mitæ tuæ in aquis multis :
* et vestigia tua non cog-
noscentur.

20. Deduxisti sicut oves
populum tuum, * in ma-
nu Moysi et Aaron.

Ant. In die tribula-
tionis meæ, Deum exqui-
sivi manibus meis.

V. Exurge, Domine.

R. Et iudica causam
meam.

Pater noster, secreto.
*De Epistola prima beati
Pauli Apostoli ad Co-
rinthios, cap. xi. 17.*

LECTIO VII.

HOC autem præcipio :
non laudans quod
non in melius, sed in de-
terius convenitis. Pri-
mum quidem convenien-
tibus vobis in ecclesiam

thee ; and they were
afraid, and the depths
were troubled.

16. Great was the noise
of the waters ; the clouds
sent out a sound.

17. For thy arrows pass,
the voice of thy thunder
in a wheel.

18. Thy lightnings en-
lightened the world : the
earth shook and trembled.

19. Thy way is in the sea,
and thy paths in many
waters ; and thy foot-
steps shall not be known.

20. Thou hast conducted
thy people like sheep, by
the hand of Moses and
Aaron.

Ant. In the day of my
tribulation, I sought after
God with my hands *lifted
up to him.*

V. Arise, O Lord.

R. And judge my
cause.

Our Father, in secret.
*From the first Epistle of
St. Paul the Apostle to
the Corinthians, ch. xi.*

LESSON VII.

NOW this I ordain :
not praising you,
that you come together,
not for the better, but
for the worse. For first
of all I hear that when

audio scissuras esse inter vos, et ex parte credo. Nam oportet et hæreses esse, ut et qui probati sunt, manifesti fiant in vobis. Convenientibus ergo vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? Aut ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

I say to you? Do I praise you? In this I praise you not.

R. Eram quasi agnus innocens: ductus sum ad immolandum, et nesciebam: consilium fecerunt inimici mei adversum me dicentes: * Venite, mittamus lignum in panem ejus, et eradamus eum de terra viventium. V. Omnes inimici mei adversum me cogitabant mala mihi; verbum iniquum mandaverunt adversum me, dicentes: * Venite.

you come together in the church, there are divisions among you, and in part I believe it. For there must be also heresies: that they also, who are approved, may be made manifest among you. When you come together therefore into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God: and put them to shame that have not? What shall I

R. I was like an innocent lamb; I was led to be sacrificed, and I knew it not: my enemies conspired against me, saying: * Come, let us put wood into his bread, and root him out of the land of the living. V. All my enemies contrived mischief against me; they uttered a wicked speech against me, saying: * Come.

LECTIO VIII.

EGO enim accepi a Domino, quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem et gratias agens, fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem postquam coenavit, dicens: Hic calix novum testamentum est in meo sanguine. •Hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis: mortem Domini annuntiabitis donec veniat.

R. Una hora non potuistis vigilare mecum, qui exhortabamini mori pro me? • Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis? V. Quid dormitis? Surgite, et orate, ne intretis in tentationem. • Vel Judam,

LESSON VIII.

FOR I have received that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke it, and said: Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink it for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he comes.

R. Could ye not watch one hour with me, ye that were resolved to die for me? • Or do ye not see Judas, how he sleeps not, but makes haste to betray me to the Jews? V. Why do ye sleep? Arise and pray, lest ye fall into temptation. • Or do ye not see.

LECTIO IX.

ITAQUE quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis, et sanguinis Domini. Probet autem scipsum homo: et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicemus, non utique iudicemur. Dum iudicamur autem, a Domino corripimur, ut non cum hoc mundo damnemur. Itaque fratres mei, cum convenitis ad manducandum, invicem expectate. Si quis essurit, domi manducet: ut non in iudicium conveniatis. Cætera autem, cum venero, disponam.

home; that you come not together unto judgment. And the rest I will set in order when I come.

R. Seniores populi consilium fecerunt: * Ut Jesum dolo tenerent, et occiderent: cum gladiis et fustibus exierunt tamquam ad latronem. V.

LESSON IX.

Wherefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world. Wherefore, my brethren, when you come together to eat, wait for one another. If any man be hungry, let him eat at home; that you come not together unto judgment.

R. The elders of the people consulted together: * How they might by some craft apprehend Jesus and kill him: they went out with swords and

Collegerunt pontifices et pharisæi concilium. * Ut Jesum dolo tenerent, et occiderent. R. Seniores, &c.

clubs as to a thief. V. The priests and pharisees held a council. * How they might. R. The elders, &c. to the V.

AT LAUDS.

Ant. Justificeris Domine in sermonibus tuis, et vincas cum judicaris.

Ant. Mayest thou be justified, O Lord, in thy words, and overcome when thou art judged.

PSALM L.

Miserere mei, Deus, * secundum magnam misericordiam tuam.

2. Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

3. Amplius lava me ab iniquitate mea: et a peccato meo munda me.

4. Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

5. Tibi soli peccavi, et malum corum te feci: * ut justificeris in sermonibus tuis, et vincas cum judicaris.

6. Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

7. Ecce enim veritatem dilexisti: * incerta et occulta sapientia tuæ

HAVE mercy on me, O God, according to thy great mercy.

2. And according to the multitude of thy tender mercies, blot out my iniquity.

3. Wash me yet more from my iniquity: and cleanse me from my sin.

4. For I know my iniquity: and my sin is always before me.

5. To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayest overcome when thou art judged.

6. For behold I was conceived in iniquities: and in sins did my mother conceive me.

7. For behold thou hast loved truth: the uncertain and hidden things of

manifestasti mihi.

8. Asperges me hyssopo,
et mundabor : * lavabis
me, et super nivem deal-
babor.

9. Auditui meo dabis
gaudium et lætitiā : *
et exultabunt ossa humi-
liata.

10. Averte faciem tuam
a peccatis meis : * et om-
nes iniquitates meas dele.

11. Cor mundum crea in
me, Deus : * et spiritum
rectum innova in visceri-
bus meis.

12. Ne projicias me a
facie tua : * et spiritum
sanctum tuum ne auferas
a me.

13. Redde mihi lætitiā
salutaris tui : * et spiritu
principali confirma me.

14. Docebo iniquos vias
tuas : * et impii ad te
convertentur.

15. Libera me de sangui-
nibus, Deus, Deus salutis
meæ : * et exultabit lin-
gua mea justitiā tuā.

16. Domine, labia mea
aperies : * et os meum an-
nuntiabit laudem tuā.

thy wisdom thou hast
made manifest to me.

8. Thou shalt sprinkle
me with hyssop, and I
shall be cleansed : thou
shalt wash me, and I shall
be made whiter than snow.

9. To my hearing thou
shalt give joy and glad-
ness : and the bones that
have been humbled shall
rejoice.

10. Turn away thy face
from my sins : and blot
out all my iniquities.

11. Create a clean heart
in me, O God : and renew
a right spirit within my
bowels.

12. Cast me not away
from thy face : and take
not thy holy Spirit from
me.

13. Restore unto me the
joy of thy salvation : and
strengthen me with a per-
fect spirit.

14. I will teach the un-
just thy ways : and the
wicked shall be converted
to thee.

15. Deliver me from
blood, O God, thou God
of my salvation : and my
tongue shall extol thy
justice.

16. O Lord thou wilt open
my lips : and my mouth
shall declare thy praise.

17. Quoniam si voluisses sacrificium dedissem utique: * holocaustis non delectaberis.

18. Sacrificium Deo spiritus contribulatus: * cor contritum et humiliatum, Deus, non despicias.

19. Benignefac Domine in bona voluntate tua Sion: * ut ædificentur muri Jerusalem.

20. Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

Ant. Justificeris Domine in sermonibus tuis, et vineas cum judicaris.

Ant. Dominus tamquam ovis ad victimam ductus est, et non aperuit os suum.

PSALM LXXXIX.

DOMINE, refugium factus es nobis: * a generatione in generationem.

2. Priusquam montes fierent, aut formaretur terra et orbis: * a sæculo et usque in seculum tu es Deus.

17. For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

19. Deal favourably, O Lord, in thy good-will with Sion: that the walls of Jerusalem may be built up.

20. Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon thy altar.

Ant. Mayest thou be justified, O Lord, in thy words, and overcome when thou art judged.

Ant. The Lord was led like a sheep to the slaughter, and he opened not his mouth.

LORD, thou hast been our refuge: from generation to generation.

2. Before the mountains were made, or the earth and the world was formed: from eternity and to eternity thou art God.

3. Ne avertas hominem in humilitatem: * et dixisti: Convertimini, filii hominum.

4. Quoniam mille anni ante oculos tuos, * tamquam dies hesternæ præteriiit.

5. Et custodia in nocte: * quæ pro nihilo habentur, eorum anni erunt.

6. Mane sicut herba transeat, mane floreat, et transeat: * vespere dicat, induret et arescat.

7. Quia defecimus in ira tua: * et in furore tuo turbati sumus.

8. Posuisti iniquitates nostras in conspectu tuo: * sæculum nostrum in illuminatione vultus tui.

9. Quoniam omnes dies nostri defecerunt: * et in ira tua defecimus.

10. Anni nostri sicut aranea meditabuntur: * dies annorum nostrorum in ipsis, septuaginta anni:

11. Si autem in potentatibus, octoginta anni: * et amplius eorum, labor et dolor.

12. Quoniam supervenit

3. Turn not man away to be brought low; and thou hast said: Be converted, O ye sons of men.

4. For a thousand years in thy sight, are but as yesterday, which is past and gone.

5. And as a watch in the night: as things that are counted nothing, so shall thy years be.

6. In the morning man shall grow up like grass, in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.

7. For in thy wrath we are quickly consumed: and are troubled in thy indignation.

8. Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

9. For all our days are spent: and in thy wrath we have fainted away.

10. Our years shall be considered as a spider: the days of our years in them are threescore and ten years:

11. But if in the strong they be fourscore years: and what is more of them is labour and sorrow.

12. For mildness is come

mansuetudo : * et corripiemur.

13. Quis novit potestatem iræ tuæ : * et præ timore tuo iram tuam dinumerare ?

14. Dexteram tuam sic notam fac : * et eruditos corde in sapientia.

15. Convertere, Domine, usquequo ? * et deprecabilis esto super servos tuos.

16. Repleti sumus mane misericordia tua : * et exultavimus, et delectati sumus omnibus diebus nostris.

17. Lætati sumus pro diebus, quibus nos humiliasti : * annis, quibus vidimus mala.

18. Respice in servos tuos, et in opera tua : * et dirige filios eorum.

19. Et sit splendor Domini Dei nostri super nos, et opera manuum nostrarum dirige super nos : * et opus manuum nostrarum dirige.

Ant. Dominus tamquam ovis ad victimam ductus est, et non aperuit os suum.

Ant. Contritum est cor

upon us ; and we shall be corrected.

13. Who knoweth the power of thy anger : and for thy fear can number thy wrath ?

14. So make thy right hand known : and make us learned in heart, in wisdom.

15. Return, O Lord, how long ? and be entreated in favour of thy servants.

16. We are filled in the morning with thy mercy : and we are rejoiced, and are delighted all our days.

17. We have rejoiced for the days in which thou hast humbled us : for the years in which we have seen evils.

18. Look upon thy servants, and upon their works : and direct their children.

19. And let the brightness of the Lord our God be upon us, and direct thou the works of our hands over us ; yea, the work of our hands do thou direct.

Ant. The Lord was led like a sheep to the slaughter, and he opened not his mouth.

Ant. My heart is bro-

meum in medio mei, con-
treinuerunt omnia ossa
mea.

PSALM LXII.

DEUS, Deus meus,
* ad te de luce vi-
gilo.

2. Sitivit in te anima
mea, * quam multipliciter
tibi caro mea.

3. In terra deserta, et
in via, et in aquosa : * sic
in sancto apparui tibi, ut
viderem virtutem tuam,
et gloriam tuam.

4. Quoniam melior est
misericordia tua super
vitas : * labia mea lauda-
bunt te.

5. Sic benedicam te in
vita mea : * et in nomi-
ne tuo levabo manus
meas.

6. Sicut adipe et pingue-
dine repleatur anima
mea : * et labiis exulta-
tionis laudabit os meum.

7. Si memor fui tui super
stratum meum, in matu-
tinis meditabor in te : *
quia fuisti adiutor meus.

8. Et in velamento ala-
rum tuarum exultabo, ad-
hæsit anima mea post te :
* me suscepit dextera tua.

ken within me, all my
bones have trembled.

O God, my God, to
thee do I watch at
break of day.

2. For thee my soul hath
thirsted ; for thee my flesh,
O how many ways !

3. In a desert land, and
where there is no way,
and no water ; so in the
sanctuary have I come
before thee, to see thy
power and thy glory.

4. For thy mercy is bet-
ter than lives : thee my
lips shall praise.

5. Thus will I bless thee
all my life long : and in
thy name I will lift up
my hands.

6. Let my soul be filled
as with marrow and fat-
ness : and my mouth
shall praise thee with
joyful lips.

7. If I have remembered
thee on my bed, I will
meditate on thee in the
morning ; because thou
hast been my helper.

8. And I will rejoice un-
der the covert of thy
wings : my soul hath
stuck close to thee : thy
right hand hath received
me.

9. Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ : * tradentur in manus gladii, partes vulpium erunt.

10. Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo : * quia obstructum est os loquentium iniqua.

9. But they have sought my soul in vain, they shall go into the lower parts of the earth : they shall be delivered into the hands of the sword, they shall be the portions of foxes.

10. But the king shall rejoice in God ; all they shall be praised that swear by him : because the mouth is stopped of them that speak wicked things.

PSALM

LXVI.

DEUS misereatur nostri, et benedicat nobis : * illuminet vultum suum super nos, et misereatur nostri.

MAY God have mercy on us, and bless us : may he cause the light of his countenance to shine upon us, and may he have mercy on us.

2. Ut cognoscamus in terra viam tuam : * in omnibus gentibus salutare tuum.

2. That we may know thy way upon earth, thy salvation in all nations.

3. Confiteantur tibi populi Deus : * confiteantur tibi populi omnes.

3. Let people confess to thee, O God : let all people give praise to thee.

4. Lætentur et exultent gentes : * quoniam iudicas populos in aequitate, et gentes in terra dirigis.

4. Let the nations be glad and rejoice : for thou judgest the people with justice, and directest the nations upon earth.

5. Confiteantur tibi populi Deus : confiteantur tibi populi omnes : * terra dedit fructum suum.

5. Let the people, O God, confess to thee, let all the people give praise to thee. The earth hath yielded her fruit.

O 2

6. Benedicat nos Deus,
Deus noster, benedicat
nos Deus: * et metuant
eum omnes fines terræ.

Ant. Contritum est
cor meum in medio mei,
contremuerunt omnia os-
sa mea.

Ant. Exhortatus es in
virtute tua, et in refec-
tione sancta tua Domine.

Canticum Moysi.

Exod. xv.

CAntemus Domino:
glorioso enim mag-
nificatus est: * equum et
ascensorem dejecit in
mare.

2. Fortitudo mea et laus
mea Dominus; * et fac-
tus est mihi in salutem.

3. Iste Deus meus, et
glorificabo eum: * Deus
patris mei, et exaltabo
eum.

4. Dominus quasi vir
pugnator, omnipotens no-
men ejus. * Currus
Pharaonis, et exercitum
ejus projecit in mare.

5. Electi principes ejus
submersi sunt in mari ru-
bro: * Abyssi operuerunt
eos, descenderunt in pro-
fundum quasi lapis.

6. Dextera tua, Domine,
magnificata est in forti-

6. May God, our own
God, bless us, may God
bless us: and all the ends
of the earth fear him.

Ant. My heart is bro-
ken within me, all my
bones have trembled.

Ant. Thou hast en-
couraged us with thy
power and thy holy re-
freshment, O Lord.

The Canticle of Moses.

Exod. xv.

LET us sing to the
Lord: for he is glo-
riously magnified, the
horse and the rider he
hath thrown into the sea.

2. The Lord is my strength
and my praise: and he is
become salvation to me.

3. He is my God, and I
will glorify him: the God
of my Father, and I will
exalt him.

4. The Lord is as a man
of war, Almighty is his
name. Pharaoh's cha-
riots and his army he
hath cast into the sea.

5. His chosen captains
are drowned in the red
sea. The depths have
covered them, they are
sunk to the bottom like a
stone.

6. Thy right hand, O
Lord, is magnified in

itudine : dextera tua, Domine, percussit inimicum.
* Et in multitudine gloriæ tuæ deposuisti adversarios tuos.

7. Misisti iram tuam, quæ devoravit eos sicut stipulam. * Et in spiritu furoris tui congregatæ sunt aquæ.

8. Stetit unda fluens, * congregatæ sunt abyssi in medio mari.

9. Dixit inimicus : persequar et comprehendam, * dividam spolia, impletur anima mea.

10. Evaginabo gladium meum, * interficiet eos manus mea.

11. Flavuit spiritus tuus, et operuit eos mare : * submersi sunt quasi plumbum in aquis vehementibus.

12. Quis similis tui in fortibus, Domine ? quissimilis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia ?

13. Extendisti manum tuam, et devoravit eos terra. * Dux fuisti in mi-

strength : thy right hand, O Lord, hath slain the enemy. And in the multitude of thy power thou hast put down thy adversaries.

7. Thou hast sent thy wrath, which hath devoured them like stubble. And with the blast of thy anger the waters were gathered together.

8. The flowing water stood, the depths were gathered together in the midst of the sea.

9. The enemy said : I will pursue and overtake, I will divide the spoils, my soul shall have its fill.

10. I will draw my sword, my hand shall slay them.

11. Thy wind blew, and the sea covered them : they sunk as lead in the mighty waters.

12. Who is like to thee among the strong, O Lord ? who is like to thee, glorious in holiness, terrible and praise-worthy, doing wonders ?

13. Thou stretchedst forth thy hand, and the earth swallowed them. In

sericordia tua populo
quem redemisti :

14. Et portasti eum in
fortitudine tua, * ad habi-
taculum sanctum tuum.

15. Ascenderunt populi
et irati sunt : * dolores
obtinuerunt habitatores
Philisthiim.

16. Tunc conturbati sunt
principes Edom, robustos
Moab obtinuit tremor :
* obriguerunt omnes ha-
bitatores Canaan.

17. Iruat super eos for-
mido et pavor, * in mag-
nitudine brachii tui.

18. Fiant immobiles quasi
lapis, donec pertranseat
populus tuus, Domine :
* donec pertranseat po-
pulus tuus iste quem pos-
sedisti.

19. Introduces eos, et
plantabis in monte here-
ditatis tuæ, * firmissimo
habitu tuo quod ope-
ratus es, Domine :

20. Sanctuarium tuum,
Domine, quod firmave-
runt manus tuæ. * Do-
minus regnabit in æter-
num, et ultra.

21. Ingressus est enim
eques Pharaon cum curri-
bus et equitibus ejus in

thy mercy thou hast been
a leader to the people
whom thou hast redeemed :

14. And in thy strength
thou hast carried them to
thy holy habitation.

15. Nations rose up, and
were angry : sorrows took
hold of the inhabitants
of Philisthiim.

16. Then were the princes
of Edom troubled, trem-
bling seized on the stout
men of Moab : all the
inhabitants of Chanaan
became stiff.

17. Let fear and dread
fall upon them, in the
greatness of thy arm.

18. Let them become
immoveable as a stone,
until thy people, O Lord,
pass by, until this thy
people pass by, which
thou hast possessed.

19. Thou shalt bring
them in, and plant them in
the mountain of thy inhe-
ritance, in thy most firm
habitation, which thou
hast made, O Lord :

20. Thy sanctuary, O
Lord, which thy hands
have established. The
Lord shall reign for ever
and ever.

21. For Pharaoh went in
on horseback with his
chariots and horsemen in

mare: * et reduxit super
eos Dominos aquas ma-
ris.

22. Fihī autem Israel
ambulaverunt per siccum
* in medio ejus.

Ant. Exhortatus es in
virtute tua, et in refec-
tione sancta tua, Domine.

Ant. Oblatus est, quia
ipse voluit, et peccata
nostra ipse portavit.

to the sea: and the Lord
brought back upon them
the waters of the sea.

22. But the children of
Israel walked on dry
ground in the midst
thereof.

Ant. Thou hast encour-
aged us with thy power
and thy holy refreshment,
O Lord.

Ant. He was offered
up, because he himself
desired it, and he himself
carried our sins.

PSALM CXLVIII.

Laudate Dominum de
celis: * laudate
eum in excelsis.

2. Laudate eum omnes
angeli ejus: * laudate
eum omnes virtutes ejus.

3. Laudate eum sol et
luna: * laudate eum om-
nes stellæ et lumen.

4. Laudate eum cœli cœ-
lorum: * et aquæ omnes
quæ super cœlos sunt,
laudent nomen Domini.

5. Quia ipse dixit, et
facta sunt: * ipse man-
davit, et creata sunt.

6. Statuit ea in æternum,
et in sæculum sæculi: *

PRAISE ye the Lord
from the heavens:
praise ye him in the high
places.

2. Praise ye him all his
angels: praise ye him all
his hosts.

3. Praise ye him O sun
and moon: praise him
all ye stars and light.

4. Praise him ye heavens
of heavens: and let all
the waters that are above
the heavens, praise the
name of the Lord.

5. For he spoke, and
they were made; he com-
manded, and they were
created.

6. He hath established
them for ever, and for

præceptum posuit, et non præteribit.

7. Laudate Dominum de terra : * dracones et omnes abyssi.

8. Ignis, grando, nix, glacies, spiritus procellarum : * quæ faciunt verbum ejus.

9. Montes et omnes colles : * ligna fructifera, et omnes cedri.

10. Bestiæ et universa pecora : * serpentes et volucres pennatæ.

11. Reges terræ, et omnes populi : * principes et omnes judices terræ.

12. Juvenes et virgines : senes cum junioribus laudent nomen Domini : * quia exaltatum est nomen ejus solius.

13. Confessio ejus super cælum et terram : * et exaltavit cornu populi sui.

14. Hymnus omnibus sanctis ejus : * filiis Israel, populo appropinquanti sibi.

PSALM

CANTATE Domino canticum novum : * laus ejus in ecclesia sanctorum.

2. Lætetur Israel in eo

ages of ages : he hath made a decree, and it shall not pass away.

7. Praise the Lord from the earth, ye dragons, and all ye deeps.

8. Fire, hail, snow, ice, stormy winds, which fulfil his word.

9. Mountains and all hills, fruitful trees and all cedars.

10. Beasts and all cattle : serpents and feathered fowls.

11. Kings of the earth, and all people : princes and all judges of the earth.

12. Young men and maidens : let the old with the younger, praise the name of the Lord : for his name alone is exalted.

13. The praise of him is above heaven and earth : and he hath exalted the horn of his people.

14. A hymn to all his saints : to the children of Israel, a people approaching to him.

CXLIX.

SING ye to the Lord a new cantic : let his praise be in the church of the saints.

2. Let Israel rejoice in

qui fecit eum : * et filii
Sion exultent in rege
suo.

3. Laudent nomen ejus
in choro : * in tympano,
et psalterio psallant
ei.

4. Quia beneplacitum
est Domino in populo
suo : * et exaltabit man-
suetos in salutem.

5. Exultabunt sancti in
gloria : * lætabuntur in
cubilibus suis.

6. Exaltationes Dei in
guttore eorum : * et gladii
ancipites in manibus
eorum :

7. Ad faciendam vindic-
tam in nationibus : * in-
crepationes in populis.

8. Ad aligandos reges
eorum in compedibus :
* et nobiles eorum in ma-
nicis ferreis.

9. Ut faciant in eis judi-
cium conscriptum : * glo-
ria hæc est omnibus sanc-
tis ejus.

PSALM CLII

Laudate Dominum in
sanctis ejus : * lau-
date eum in firmamento
virtutis ejus.

2. Laudate eum in vir-
tutibus ejus : * laudate
eum secundam multitu-
dinem magnitudinis ejus.

him that made him : and
let the children of Sion be
joyful in their king.

3. Let them praise his
name in choir : let them
sing to him with the tim-
brel and the psaltery.

4. For the Lord is well
pleased with his people :
and he will exalt the
meek unto salvation.

5. The saints shall re-
joice in glory : they shall
be joyful in their beds.

6. The high praises of
God shall be in their
mouth : and two edged
swords in their hands :

7. To execute vengeance
upon the nations, chas-
tisements among the peo-
ple.

8. To bind their kings
with fetters, and their
nobles with manacles of
iron.

9. To execute upon
them the judgment that
is written : this glory is to
all his saints.

PRaise ye the Lord in
his holy places :
praise ye him in the fir-
mament of his power.

2. Praise ye him for his
mighty acts : praise ye
him according to the mul-
titude of his greatness.

3. Laudate eum in sono tubæ : * laudate eum in psalterio et cithara.

4. Laudate eum in tympano et choro : * laudate eum in chordis et organo.

5. Laudate eum in cymbalis bene sonantibus : laudate eum in cymbalis jubilationis : * omnis spiritus laudet Dominum.

Ant. Oblatus est quia ipse voluit, et peccata nostra ipse portavit.

V. Homo pacis meæ, in quo speravi.

R. Qui edebat panes meos, ampliavit adversum me supplantationem.

Ant. Traditor autem dedit eis signum, dicens : Quem osculatus fuero, ipse est, tenete eum.

Canticum Zachariæ.

Luce i. 68.

Benedictus Dominus Deus Israel : * quia visitavit, et fecit redemptionem plebis suæ :

2. Et erexit cornu salutis nobis, * in domo David pueri sui.

3. Sicut locutus est per os sanctorum, * qui a sæ-

3. Praise him with sound of trumpet : praise him with psaltery and harp.

4. Praise him with timbrel and choir : praise him with strings and organs.

5. Praise him on high sounding cymbals : praise him on cymbals of joy : Let every spirit praise the Lord.

Ant. He was offered up, because he himself desired it, and he himself carried our sins.

V. The man of my affection, in whom I confided.

R. Who has eaten my bread, most wickedly supplanted me.

Ant. The traitor gave them a sign, saying : He that I shall kiss, that is he, hold him fast.

The Canticle of Zachary.

Luce i. 68.

Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people :

2. And hath raised up a horn of salvation to us, in the house of David his servant.

3. As he spoke by the mouth of his holy pro-

culo sunt prophetarum ejus :

4. Salutem ex inimicis nostris, * et de manu omnium qui oderunt nos.

8. Ad faciendam misericordiam cum patribus nostris : * et memorari testamenti sui sancti.

6. Jusjurandum, quod juravit ad Abraham patrem nostrum, * daturum se nobis.

7. Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi :

8. In sanctitate et justitia coram ipso, omnibus diebus nostris.

9. Et tu puer, propheta Altissimi vocaberis : * præibis enim ante faciem Domine parare vias ejus :

10. Ad dandam scientiam salutis plebi ejus : * in remissionem peccatorum eorum.

11. Per viscera misericordiae Dei nostri : * in quibus visitavit nos, Oriens ex alto :

12. Illuminare his, qui in tenebris et in umbra mortis sedent : * ad dirigendos pedes nostros in viam pacis.

phets, who are from the beginning:

4. Salvation from our enemies, and from the hand of all that hate us.

5. To perform mercy to our fathers ; and to remember his holy covenant.

6. The oath which he swore to Abraham our father, that he would grant to us.

7. That being delivered from the hand of our enemies, we may serve him without fear:

8. In holiness and justice before him, all our days.

9. And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways :

10. To give knowledge of salvation to his people, unto the remission of their sins :

11. Through the bowels of the mercy of our God : in which the Orient from on high hath visited us :

12. To enlighten them that sit in darkness, and in the shadow, of death : to direct our feet in the way of peace.

Ant. Traditor autem
dedit eis signum, dicens :
Quem osculatus fuero,
ipse est, tenete eum.

Ant. The traitor gave
them a sign, saying : He
that I shall kiss, that is
he, hold him fast.

All the candles in the triangular candlestick being extinguished, except that at the top, whilst the Benedictus is singing, the six candles on the altar are also extinguished one by one, at every second verse, so that the whole may be put out at the last verse. In like manner all the lamps and lights about the church are put out. When the Ant. Traditor is repeated, the white candle is taken from the top of the triangular candlestick, and hidden under the Epistle side of the altar, whilst all kneel and say,

V. Christus factus est
pro nobis obediens usque
ad mortem.

V. Christ became obe-
dient for us unto death.

Pater noster, *silentio.*

Our Father, *in silence.*

Then is said in a little more audible tone of voice the Psalm Miserere, p. 153, and at the end thereof, without Oremus, the following prayer.

R Espice, quæsumus
Domine, super hanc
familiam tuam, pro qua
Dominus noster Jesus
Christus non dubitavit
manibus tradinocentium,
et crucis subire tormen-
tum. [Qui tecum, &c. di-
citur sub silentio.]

L OOK down, O Lord,
we beseech thee, on
this thy family, for
which our Lord Jesus
Christ was pleased to be
delivered into the hands
of the wicked, and suffer
the torments of the cross.
[The rest is said in silence.]

The foregoing prayer being read, a noise is made to represent the confusion of nature at the death of its Author : and when the lighted candle, to denote his resurrection from the dead, is produced from beneath the altar, all rise up and depart in silence.

MASS FOR MAUNDAY THURSDAY.

The priest begins mass reciting the Ps. Judica me Deus, &c. in the usual manner at the foot of the altar, till he comes to

THE INTROIT.

NOS autem gloriari oportet in cruce Domini nostri Jesu Christi : in quo est salus, vita et resurrectio nostra : per quem salvati et liberati sumus. *Psalmus.* Deus misereatur nostri, et benedicat nobis : illuminet vultum suum super nos, et misereatur nostri. [Nos autem, &c. usque ad psalmum.]

WE ought to glory in the cross of our Lord Jesus Christ : in whom is our salvation, life, and resurrection : by whom we are saved and delivered. *The Psalm.* Let God have mercy on us, and bless us ; let his countenance enlighten us, and let him have mercy on us. [We ought &c. to the psalm.]

Kyrie eleison, *as before, p. 31.*

GLORIA in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis. Deus Pater omnipotens, Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui

GLORY be to God on high, and peace on earth to men of goodwill. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly king. O God the Father Almighty, O Lord, only begotten Son Jesus Christ. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy upon us. Who takest away the sins of the

P

sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

world, receive our petition. Who sittest at the right-hand of the Father, have mercy upon us. For thou only art holy: thou only art the Lord: thou only art the Most High, O Jesus Christ, with the Holy Ghost, in the glory of God the Father. Amen.

The bells are rung during the Gloria in excelsis, but no more till it is sung again on Holy Saturday.

THE PRAYER.

DEUS, a quo et Judas reatus sui pœnam, et confessionis suæ latro præmium sumpsit: concede nobis tuæ propitiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster diversa utrisque intulit stipendia meritorum: ita nobis, ablato vetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum vivit et regnat, &c.

O God, from whom Judas received the punishment of his sin, and the thief the reward of his confession; grant us the effects of thy mercy: that as our Lord Jesus Christ in his passion bestowed on both different rewards of their merits; so having destroyed the old man in us, he may give us the grace of his resurrection. Who liveth and reigneth, &c.

Lectio Epistolæ beati Pauli Apostoli ad Corinthios. 1 Cor. xi.

The Lesson out of the first Epistle of St. Paul the Apostle to the Corinthians. 1 Cor. xi.

FRatres, convenientibus vobis in unum, jam non est Dominicam cœnam manducare. Unusquisque enim suam cœnam præsumit ad man-

BRethren, When you come together therefore into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to

ducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? Aut ecclesiam Dei contemnitis, et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo. Ego enim accepi a Domino, quod et tradidi vobis, quoniam Dominus Jesus in qua nocte tradebatur, accepit panem et gratias agens fregit, et dixit: Accipite, et manducate; hoc est corpus meum, quod pro vobis tradetur; hoc facite in meam commemorationem. Similiter et calicem, postquam coenavit, dicens: Hic calix novum testamentum est in meo sanguine: hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis: mortem Domini annuntiabitis donec veniat. Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo, et

eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye as often as ye shall drink it for the commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he come. Wherefore who so ever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body

sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit: non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicemus, non utique judicemur. Dum judicamur autem a Domino corripi-mur: ut non cum hoc mundo damnemur.

and of the blood of the Lord: but let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But

whilst we are judged, we are chastised by the Lord: that we be not condemned with this world.

Graduale. — Christ factus est pro nobis obediens usque ad mortem, mortem autem crucis. V. Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

The Gradual. — Christ became obedient for us unto death, even the death of the cross. V. For which God has exalted him, and given him a name, that is above every name.

Munda cor meum *is said as above, p. 49.*
Sequentia sancti Evangelii secundum Joannem, cap. xiii.

Continuation of the holy Gospel according to St. John, chap. xiii.

ANTE diem festum Paschæ, sciens Jesus quia venit hora ejus ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos. Et cœna facta; cum diabolus jam misisset in

BEFORE the festival-day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them to the end. And

cor ut traderet eum Judas
 Simonis Iscariotæ: sci-
 ens quia omnia dedit ei
 Pater in manus, et quia a
 Deo exivit, et ad Deum
 vadit: surgit a cœna, et
 posuit vestimenta sua: et
 cum accepisset linteum,
 præcinxit se. Deinde
 mittit aquam in pelvum
 et cœpit lavare pedes dis-
 cipulorum, et extergere
 linteo, quo erat præcinc-
 tus. Venit ergo ad Simo-
 nem Petrum. Et dicit ei
 Petrus: Domine, tu mi-
 hi lavas pedes? Respon-
 dit Jesus, et dixit ei:
 Quod ego facio, tu ne-
 scis modo, scies autem
 postea. Dicit ei Petrus:
 Non lavabis mihi pedes in
 æternum. Respondit ei
 Jesus: Si non laverò te,
 non habebis partem me-
 cum: Dicit ei Simon
 Petrus: Domine, non
 tantum pedes meos, sed
 et manus, et caput. Di-
 cit ei Jesus: Qui lotus
 est, non indiget nisi ut pe-
 des lavet, sed est mundus
 totus. Et vos mundi estis,
 sed non omnes. Sciebat
 enim quisnam esset qui
 traderet eum; propterea
 dixit: Non estis mundi
 omnes. Postquam ergo
 lavit pedes eorum, et ac-

when supper was done,
 (the devil having now put
 into the heart of Judas
 the son of Simon the Is-
 cariot, to betray him),
 knowing that the Father
 had given him all things
 into his hands, and that
 he came from God, and
 goeth to God: he riseth
 from supper, and layeth
 aside his garments: and
 having taken a towel, he
 girded himself. After
 that, he poureth water in-
 to a bason, and began to
 wash the feet of the dis-
 ciples, and to wipe them
 with a towel, wherewith
 he was girded. He com-
 eth therefore to Simon
 Peter. And Petersaith to
 him: Lord, dost thou
 wash my feet? Jesus an-
 swered, and said to him:
 What I do, thou knowest
 not now, but thou shalt
 know hereafter. Peter
 saith to him: Thou shalt
 never wash my feet. Je-
 sus answered him: If I
 wash thee not, thou shalt
 have no part with me.
 Simon Peter saith to him:
 Lord, not only my feet,
 but also my hands and
 my head. Jesus saith to
 him: He that is washed,
 needeth not but to wash

cepit vestimenta sua ; cum recubisset iterum, dixit eis: Scitis quid fecerim vobis? Vos vocatis me, Magister, et Domine: et bene dicitis: sum etenim. Si ergo ego lavi pedes vestros, Dominus et Magister: et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.

his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: you are not all clean. Then, after he had washed their feet, and taken his garments, being set down again he said to them: Know you what I have done to you? You call me Master and Lord: and you say well, for so I am. If then I, being your

Lord and Master, have washed your feet: you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also.

Credo, as before, p. 51.

Offertorium.—Dextera Domini fecit virtutem, dextera Domini exaltavit me: non moriar, sed vivam, et narrabo opera Domini.

The Offertory.—The right-hand of the Lord has shewn its power, the right-hand of the Lord has exalted me: I shall not die, but live and declare the works of the Lord.

Suscipe, as above, p. 52, till he comes to the prayer called

THE SECRET.

IPSE tibi, quæsumus Domine sancte, Pater omnipotens, æterne Deus, sacrificium nostrum reddat acceptum, qui discipulis suis in sui commemorationem hoc fieri hodierna traditione mon-

WE beseech thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ thy Son may make our sacrifice acceptable to thee, who on this day commanded his disciples

stravit, Jesus Christus Filius tuus Dominus noster. Qui tecum vivit et regnat, &c.

to celebrate it in memory of him. Who liveth and reigneth, &c.

The Preface and Canon as before, from p. 58 to p. 60.

Communicantes, et diem sacratissimum celebrantes, quo Dominus noster Jesus Christus pro nobis est traditus: sed et memoriam venerantes in primis gloriosæ semper virginis Mariæ, genetricis ejusdem Dei et Domini nostri Jesu Christi: sed et beatorum apostolorum, ac martyrum tuorum Petri et Pauli, Andree, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

HANC igitur oblationem servitutis nostræ, sed et cunctæ fa-

Celebrating this most sacred day, in which our Lord Jesus Christ was betrayed for us: and also honouring in the first place the memory of the ever glorious Virgin Mary, mother of the same God, and our Lord Jesus Christ: as also of thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus: Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints: by whose merits and prayers, grant that we may in all things be defended by the help of thy protection. Thro' the same Christ our Lord. Amen.

WE therefore beseech thee, O Lord, graciously to ac-

miliæ tuæ, quam tibi offerimus ob diem, in qua Dominus noster Jesus Christus tradidit discipulis suis corporis et sanguinis sui mysteria celebranda, quæsumus Domine, ut placatus accipias, diesque nostros in tua pace disponas: atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per eundem Christum Dominum nostrum.

Amen.

QUAM oblationem tu Deus, in omnibus quæsumus, bene + dictam, adscrip + tam, ra + tam, rationabilem, acceptabilemque facere digneris: ut nobis cor + pus et san + guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

QUI pridie quam pro nostra omniumque salute pateretur, hoc est hodie, accepit panem, &c. as p. 61.

The rest of the Canon to the Communion, as p. 62, except that the kiss of peace is not given, in detestation of the treacherous kiss of Judas.

On this day the priest consecrates two hosts, reserving one for the next day, on which there is no consecration. Before he washes his fingers, he puts the reserved host into another chalice, which he places, covered with the pall, paten, and veil, in the middle of the altar.

cept this offering of our service, and of thy whole family, which we make to thee in memory of the day in which our Lord Jesus Christ commanded his disciples to celebrate the mysteries of his body and blood: order also our days in thy peace: and command us to be preserved from eternal damnation, and to be numbered in the flock of thy elect. Through the same Christ our Lord. Amen.

WHICH offering be pleased, O God, we beseech thee, to render in all things blessed, approved, ratified, reasonable, and acceptable: that it may be made to us the body and blood of thy most beloved Son our Lord Jesus Christ.

WHO the day before he suffered for the salvation of us, and all men, that is, on this day, took bread, &c.

The Communion, as p. 62,

except that the kiss of peace is not given, in detestation of the treacherous kiss of Judas.

Communio.—Dominus Jesus, postquam cœnavit cum discipulis suis, lavit pedes eorum, et ait illis : Scitis quid fecerim vobis ego Dominus et Magister? exemplum dedi vobis, ut et vos ita faciatis.

The Communion.—Our Lord Jesus, after he had supped with his disciples, washed their feet, and said to them : Do ye know what I your Lord and Master have done to you ? I have given you an example, that ye may do the same.

The Post Communion.

R Effecti vitalibus alimentis, quæsumus Domine Deus noster ; ut quod tempore nostræ mortalitatis exequimur, immortalitatis tuæ munere consequamur. Per Dominum nostrum, &c.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Ite, missa est.

R. Deo gratias.

WE beseech thee, O Lord our God ; that being nourished with this life-giving food, we may receive by thy grace in immortal glory, what we celebrate in this mortal life. Thro' our Lord, &c.

V. The Lord be with you.

R. And with thy spirit.

V. Depart, mass is done.

R. Thanks be to God.

All the rest as above, p. 70.

At the end of the mass, the priest carries the reserved consecrated host to the place prepared for its reception, accompanied with lights and burning censers. During the procession is sung the following

HYMN.

PANGE lingua gloriosi
Corporis mysterium,

SING, O my tongue,
the mystic rite,
Contriv'd by wisdom
infinite,

Sanguinisque pretiosi,	Containing, in the shape of food,
Quem in mundi preti-	The glorious flesh and precious blood,
um,	Shed by the fruit of noblest womb,
Fructus ventris gene-	The Gentiles King, to stop our doom.
rosi,	2. For man he came, was born of man ;
Rex effudit Gentium.	From a chaste maid his life began ;
2. Nobis datus, nobis	On earth he liv'd and preach'd, to sow
natus,	The seeds of heav'nly truth below ;
Ex intacta virgine ;	And then with lasting love to close
Et in mundo conver-	His life, this wond'rous way he chose.
satus,	3. That evening, when that supper past,
Sparso verbi semine ;	Which with his bre- thren was his last,
Sui moras incolatus	The paschal victim having eat,
Miro clausit ordine.	And clos'd the law with legal meat,
3. In supremæ noctæ	He with his hands for food bestows.
cenæ,	Himself to twelve his wisdom chose.
Recumbens cum fratri-	4. The Word made flesh, by words he said,
bis,	Turns into flesh sub- stantial bread :
Observata lege plene,	Wine too he makes his blood divine,
Cibis in legalibus,	
Cibum turbæ duodenæ	
Se dat suis manibus.	
4. Verbum caro panem	
verum	
Verbo carnem efficit :	
Fitque sanguis Christi	
merum,	

Etsi sensus deficit :

Tho' sense cry out ;
'Tis bread and wine :

Ad firmandum cor sincerum

But hearts sincere are
here secur'd

Sola fides sufficit.

By faith in words of
truth assur'd.

5. Tantum ergo Sacramentum

5. To this mysterious
table now

Veneremur cernui :

Let knees, and heart,
and senses bow :

Et antiquum documentum

Let ancient rites resign
their place

Novo cedat ritui :

To nobler elements of
grace :

Præstet fides supplementum

What our weak senses
can't descry,

Sensuum defectui.

Let stronger faith the
want supply.

6. Genitori, Genitoque,

6. To th' undivided
Three in One,

Laus et jubilatio,

To God the Father,
and the Son,

Salus, honor, virtus,
quoque

Salvation, honour, jubilee,

Sit et benedictio :

Praise, glory, benediction be ;

Procedente abutroque,

To th' Holy Ghost,
whose equal rays

Compar sit laudatio.

From both proceed, be
equal praise. Amen.

Amen.

After the procession, Vespers are said in the choir as follows :

AT VESPERS.

Ant. Calicem salutaris accipiam, et nomen Domini invocabo.

Ant. I will drink the cup of salvation, and call upon the name of the Lord.

PSALM CXV.

CRedidi, propter quod locutus sum : * ego autem humiliatus sum nimis.

2. Ego dixi in excessu meo : * omnis homo mendax.

3. Quid retribuam Domino, * pro omnibus quæ retribuit mihi ?

4. Calicem salutaris accipiam : * et nomen Domini invocabo.

5. Vota mea Domino reddam coram omni populo ejus : * pretiosa in conspectu Domini mors sanctorum ejus.

6. O Domine, quia ego servus tuus : * ego servus tuus, et filius ancillæ tuæ.

7. Dirupisti vincula mea : * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

8. Vota mea Domino reddam in conspectu omnis populi ejus : * in atriis domus Domini, in medio tui Jerusalem.

Ant. Calicem salutaris

I Have believed, therefore have I spoken : but I have been humbled exceedingly.

2. I said in my excess : every man is a liar.

3. What shall I render to the Lord for all the things that he hath rendered to me ?

4. I will take the chalice of salvation ; and I will call upon the name of the Lord.

5. I will pay my vows to the Lord before all his people : precious in the sight of the Lord is the death of his saints.

6. O Lord, for I am thy servant : I am thy servant, and the son of thy handmaid.

7. Thou hast broken my bonds. I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

8. I will pay my vows to the Lord in the sight of all his people, in the courts of the house of the Lord : in the midst of thee, O Jerusalem.

Ant. I will drink the

accipiam, et nomen Domini invocabo.

Ant. Cum his qui oderunt pacem, eram pacificus: dum loquebar illis, impugnabant me gratis.

PSALM CXIX.

AD Dominum cum tribularer, clamavi: * et exaudivit me.

2. Domine, libera animam meam a labiis iniquis, * et a lingua dolosa.

3. Quid detur tibi, aut quid apponatur tibi, * ad linguam dolosam?

4. Sagittæ potentis acutæ, * cum carbonibus desolatoriis.

5. Heu mihi, quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar: * multum incola fuit anima mea.

6. Cum his qui oderunt pacem, eram pacificus: * cum loquebar illis, impugnabant me gratis.

Ant. Cum his qui oderunt pacem, eram pacificus: dum loquebar illis, impugnabant me gratis.

cup of salvation, and call upon the name of the Lord.

Ant. I was peaceable with those that hated peace: whilst I spoke to them, they attacked me without cause.

IN my trouble, I cried to the Lord: and he heard me.

2. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3. What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

4. The sharp arrows of the mighty, with coals that lay waste.

5. Wo is me that my sojourning is prolonged: I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

6. With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

Ant. I was peaceable with those that hated peace; whilst I spoke to them, they attacked me without cause.

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Ant. Ab hominibus
iniquis libera me, Domine.

Ant. From unjust men
deliver me, O Lord.

PSALM CXXXIX.

ERipe me, Domine,
ab homine malo : *
a viro iniquo eripe me.

Deliver me, O Lord,
from the evil man :
rescue me from the unjust
man.

2. Qui cogitaverunt in-
iquitates in corde : * tota
die constituebant prælia.

2. Who have devised
iniquities in their hearts :
all the day long they de-
signed battles.

3. Acuerant linguas suas
sicut serpentis : * vene-
num aspidum sub labiis
eorum.

3. They have sharpened
their tongues like a ser-
pent : the venom of asps
is under their lips.

4. Custodi me, Domine,
de manu peccatoris : *
et ab hominibus iniquis
eripe me.

4. Keep me, O Lord,
from the hand of the
wicked : and from unjust
men deliver me.

5. Qui cogitaverunt sup-
plantare gressus meos :
* absconderunt superbi
laqueum mihi.

5. Who have proposed
to supplant my steps ; the
proud have hid a net for
me.

6. Et funes extenderunt
in laqueum : * juxta iter
scandalum posuerunt mi-
hi.

6. And they have stretch-
ed out cords for a snare :
they have laid for me a
stumbling-block by the
way side.

7. Dixi Domino : Deus
meus es tu : * exaudi,
Domine, vocem depreca-
tionis meæ.

7. I said to the Lord :
Thou art my God : hear,
O Lord, the voice of my
supplication.

8. Domine, Domine, vir-
tus salutis meæ : * obum-
brasti super caput meum
in die belli.

8. O Lord, O Lord, the
strength of my salvation :
thou hast overshadowed
my head in the day of
battle.

9. Ne tradas me, Domine,

9. Give me not up, O

a desiderio meo peccatori: * cogitaverunt contra me, ne derelinquas me, ne forte exaltentur.

10. Caput circuitus eorum: * labor labiorum ipsorum operiet eos.

11. Cadent super eos carbonēs, in ignem deiciēs eos: * in miseriis non subsistent.

12. Vir linguosus non dirigitur in terra: * virum injustum mala capient in interitu.

13. Cognovi quia faciet Dominus iudicium in opis, * et vindictam pauperum.

14. Verumtamen iusti confitebuntur nomini tuo: * et habitabunt recti cum vultu tuo.

Ant. Ab hominibus iniquis libera me, Domine.

Ant. Custodi me a laqueo quem statuerunt mihi, et a scandalis operantium iniquitatem.

Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

10. The head of their compassing me about: the labour of their lips shall overwhelm them.

11. Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

12. A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

13. I know that the Lord will do justice to the needy, and will revenge the poor.

14. But as for the just they shall give glory to thy name: and the upright shall dwell with thy countenance.

Ant. From unjust men deliver me, O Lord.

Ant. Keep me from the snare which they have laid for me, and from the stumbling-blocks of those that work iniquity.

PSALM CXL.

Domine, clamavi ad te, exaudi me : * intende voci meæ cum clamavero ad te.

2. Dirigatur oratio mea sicut incensum in conspectu tuo : * elevatio manuum mearum, sacrificium vespertinum.

3. Pone, Domine, custodiam ori meo : * et ostium circumstantiæ labiis meis.

4. Non declines cor meum in verba malitiæ, * ad excusandas, excusationes in peccatis,

5. Cum hominibus operantibus iniquitatem : * et non communicabo cum electis eorum.

6. Corripiet me justus in misericordia, et increpabit me : * oleum autem peccatoris non impinguet caput meum.

7. Quoniam adhuc et oratio mea in beneplacitis eorum : * absorpti sunt juncti petræ judices eorum.

8. Audient verba mea quoniam potuerunt : * sicut crassitudo terræ erupta est super terram ;

9. Dissipata sunt ossa.

I Have cried to thee, O Lord, hear me : hearken to my voice when I cry to thee.

2. Let my prayer be directed as incense in thy sight ; the lifting up of my hands, as evening sacrifice.

3. Set a watch, O Lord, before my mouth : and a door round my lips.

4. Incline not my heart to evil words : to make excuses in sins,

5. With men that work iniquity : and I will not communicate with the choicest of them.

6. The just man shall correct me in mercy, and reprove me : but let not the oil of the sinner fatten my head.

7. For my prayer also shall still be against the things with which they are well pleased : their judges falling upon the rock have been swallowed up.

8. They shall hear my words, for they have prevailed : as when the thickness of the earth is broken up upon the ground.

9. Our bones are scatter-

nostra secus infernum: * quia ad te Domine, Domine oculi mei: in te speravi, non auferas animam meam.

10. Custodi me a laqueo quem statuerunt mihi: * et a scandalis operantium iniquitatem.

11. Cadent in reticulo ejus peccatores: * singulariter sum ego, donec transeam.

Ant. Custodi me a laqueo quem statuerunt mihi, et a scandalis operantium iniquitatem.

Ant. Considerabam ad dexteram, et videbam, et non erat qui cognosceret me.

PSALM CXLI.

VOCE mea ad Dominum clamavi: * voce mea ad Dominum deprecatus sum.

2. Effundo in conspectu ejus orationem meam: * et tribulationem meam ante ipsum pronuntio.

3. In deficiendo ex me spiritum meum: * et tu cognovisti semitas meas.

4. In via hac quaambu-

ed by the side of hell: but to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

10. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

11. The wicked shall fall in his net: I am alone until I pass.

Ant. Keep me from the snare which they have laid for me, and from the stumbling-blocks of those that work iniquity.

Ant. I looked about on my right hand, and beheld, and there was none that knew me.

I Cried to the Lord with my voice: with my voice I made supplication to the Lord.

2. In his sight I pour out my prayer: and before him I declare my trouble.

3. When my spirit failed me, then thou knewest my paths.

4. In this way wherein I

Q 3.

labam: * absconderunt
laqueum mihi.

5. Considerabam ad dex-
teram, et videbam: * et
non erat qui cognosceret
me.

6. Periiit fuga a me: *
et non est qui requirat
animam meam.

7. Clamavi ad te, Domi-
ne, * dixi: Tu es spes
mea, portio mea in terra
viventium.

8. Intende ad depreca-
tionem meam: * quia hu-
miliatus sum nimis.

9. Libera me a perse-
quentibus me: * quia
confortati sunt super me.

10. Educ de custodia ani-
mam meam ad confiten-
dum nomini tuo: * me
expectant iusti, donec
retribuas mihi.

Ant. Considerabam ad
dexteram, et videbam, et
non erat qui cognosceret
me.

Ant. Cœnantibus au-
tem illis, accepit Jesus
panem, et benedixit, ac
fregit, deditque discipulis
suis.

*Canticum Beate Mariæ
Virginis, Luke i.*

Magnificat * anima
mea Dominum:

2. Et exultavit spiritus

walked, they have hid a
snare for me.

5. I looked on my right
hand, and beheld: and
there was no one that
would know me.

6. Flight hath perished
from me: and there is no
one that hath regard to
my soul.

7. I cried to thee, O Lord;
I said: Thou art my hope,
my portion in the land of
the living.

8. Attend to my suppli-
cation: for I am brought
very low.

9. Deliver me from my
persecutors: for they are
stronger than I.

10. Bring my soul out of
prison, that I may praise
thy name: the just wait
for me until thou reward
me.

Ant. I looked about on
the right hand, and be-
held, and there was none
that knew me.

Ant. As they were at
supper, Jesus took bread,
and blessed it, and broke
it, and gave it to his dis-
ciples.

*The Canticle of the Blessed
Virgin Mary, Luke i.*

My soul doth magnify
the Lord:

2. And my spirit hath re-

meus * in Deo salutari meo.

3. Quia respexit humilitatem ancillæ suæ : * ecce enim ex hoc beatam me dicent omnes generationes.

4. Quia fecit mihi magna qui potens est : * et sanctum nomen ejus.

5. Et misericordia ejus a progenie in progenies * timentibus eum.

6. Fecit potentiam in brachio suo : * dispersit superbos mente cordis sui.

7. Deposuit potentes de sede : * et exaltavit humiles.

8. Esurientes implevit bonis : * et divites dimisit inanēs.

9. Suscepit Israel puerum suum : * recordatus misericordiæ suæ.

10. Sicut locutus est ad patres nostros : * Abraham, et semini ejus in secula.

Ant. Cœnantibus autem illis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis.

V. Christus factus est

joined in God my Saviour.

3. Because he hath regarded the humility of his hand-maid : for behold from henceforth all generations shall call me blessed.

4. For he that is mighty hath done great things to me, and holy is his name.

5. And his mercy is from generation to generation, to them that fear him.

6. He hath shewed might in his arm : he hath scattered the proud in the conceit of their heart.

7. He hath put down the mighty from their seat : and hath exalted the humble.

8. He hath filled the hungry with good things : and the rich he hath sent empty away.

9. He hath received Israel his servant, being mindful of his mercy.

10. As he spoke to our fathers, to Abraham, and his seed for ever.

Ant. As they were at supper, Jesus took bread, and blessed it, and broke it, and gave it to his disciples.

V. Christ became obe-

pro nobis obediens usque ad mortem. dient for us unto death.

Pater noster, totum sub Our Father, all in silence.

Miserere, p. 159, and the prayer Respite, as p. 168. Then the priest with his ministers unclothes the altar, saying the Antiphon, Diviserunt, with the whole Psalm, Deus, Deus meus, respice in me, for which see the second Psalm at the Matins on Good-Friday, as p. 195.

WASHING OF THE FEET.

After the unclothing of the altars, the clergy, at a convenient hour, meet to perform the Maundy. The prelate or superior comes to the place appointed in his alb, stole, and cope of a violet colour, accompanied by the deacon and sub-deacon in white vestments. Then the Gospel, Ante diem festum paschæ, p. 172, is sung by the deacon, with the usual ceremony of incense and lights. After the Gospel the prelate puts off his cope, and puts on a towel about him: and then on his knees and bare-headed he washes, wipes, and kisses the right foot of those that are chosen for the ceremony; during which is sung as follows:

ANTIPHONA.

Mandatum novum do vobis: ut diligatis invicem, sicut dilexi vos, dicit Dominus. Ps. Beati immaculati in via: qui ambulant in lege Domini.

THE ANTIPHON.

I Give you a new commandment: that ye love one another, as I have loved you, says our Lord. Ps. Blessed are the immaculate in the way; who walk in the law of the Lord.

And immediately is repeated the Ant.: Mandatum novum. And so the other Antiphons are repeated, that

have psalms or versicles; and of each psalm one verse only is said.

Ant. Postquam surrexit Dominus a cœna, misit aquam in pelvim, et cœpit lavare pedes discipulorum suorum: hoc exemplum reliquit eis. Ps. Magnus Dominus, et laudabilis nimis; in civitate Dei nostri, in monte sancto ejus.

Ant. Dominus Jesus postquam cœnavit cum discipulis suis lavit pedes eorum, et ait illis: Scitis quid fecerim vobis, ego Dominus et Magister? Exemplum dedi vobis, ut et vos ita faciatis. Ps. Benedixisti, Domine, terram tuam: avertisti captivitatem Jacob.

Ant. Domine, tu mihi lavas pedes? Respondit Jesus, et dixit ei: Si non laveris tibi pedes, non habebis partem mecum. V. Venit ergo ad Simonem Petrum, et dixit ei Petrus.

The Ant. Domine tu mihi is again repeated.

V. Quod ego facio, tu nescis modo: scies autem postea.

Ant. After our Lord was risen from supper, he put water into a bason, and began to wash the feet of his disciples: to whom he gave that example. Ps. Great is the Lord, and exceedingly to be praised: in the city of our God, in his holy mountain.

Ant. Our Lord Jesus, after he had supped with his disciples, washed their feet, and said to them: Know ye what I your Lord and Master have done to you? I have given you an example, that ye also may do the same. Ps. Thou hast blessed, O Lord, thy land: thou hast delivered Jacob from captivity.

Ant. Lord, dost thou wash my feet? Jesus answered and said to him: If I shall not wash thy feet, thou shalt have no part with me. V. He came to Simon Peter, and Peter said to him.

V. What I do, thou knowest not now: but thou shalt know it afterwards.

The Ant. Domine tu mihi *is repeated a third time.*

V. Si ego Dominus et Magister vester lavi vobis pedes: quanto magis debetis alter alterius lavare pedes? *Ps.* Audite hæc, omnes gentes: auribus percipite qui habitatis orbem.

V. If I your Lord and Master have washed your feet: how much more ought you to wash the feet of one another? *Ps.* Hear these things, all ye nations: hearken to them all ye that inhabit the world.

Ant. In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem. V. Dixit Jesus discipulis suis.

Ant. In this all shall know that ye are my disciples, if ye have a love for one another. V. Said Jesus to his disciples.

Ant. Maneat in vobis Fides, Spes, Caritas, tria hæc: major autem horum est Caritas. V. Nunc autem manent Fides, Spes, Caritas, tria hæc: major horum est Caritas.

Ant. Let these three, Faith, Hope, and Charity remain in you: but the greatest of them is Charity. V. But now remain Faith, Hope, and Charity, these three: but the greatest of them is Charity.

Ant. Benedicta sit sancta Trinitas atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. V. Benedicamus Patrem, et Filium, cum Sancto Spiritu. *Ps.* Quam dilecta tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atria Domini.

Ant. Blessed be the holy Trinity and undivided Unity: we will praise him, because he has shewn us his mercy. V. Let us bless the Father, and the Son, with the Holy Ghost. *Ps.* How lovely are thy tabernacles, O Lord of Hosts: my soul desires and longs after the house of the Lord.

Ant. Ubi charitas et

Ant. Where charity

amor. Dens ibi est. V. Congregavit nos in unum Christi amor. V. Exultemus et in ipso jucundemur. V. Timeamus et amemus Deum vivum. V. Et ex corde diligamus nos sincero.

and love are, there is God. V. The love of Christ has gathered us together. V. Let us rejoice in him and be glad. V. Let us fear and love the living God. V. And let us love one another with a sincere heart.

The Ant. Ubi Charitas is repeated.

V. Simul ergo cum in unum congregamur. V. Ne nos mente dividamur, caveamus. V. Cessent jurgia maligna cessent lites. V. Et in medio nostri sit Christus Deus.

V. When therefore we are assembled. V. Let us take heed, we be not divided in mind. V. Let malicious quarrels, and contentions cease. V. And let Christ our God dwell among us.

The Ant. Ubi Charitas is repeated.

V. Simul quoque cum beatis videamus. V. Gloriantur vultum tuum, Christe Deus. V. Gaudium quod est immensum, atque probum. V. Sæcula per infinita sæculorum. Amen.

V. Let us also with the blessed see. V. Thy face in glory, O Christ our God. V. There to possess an immense and happy joy. V. For infinite ages of ages. Amen.

After the washing of the feet, the superior washes and wipes his hands. Then putting on his cope, he stands with his head uncovered, and says,

Pater noster, secreto.

Our Father, in silence.

V. Et ne nos inducas in tentationem.

V. And lead us not into temptation.

R. Sed libera nos a malo.

R. But deliver us from evil.

V. Tu mandasti mandata tua, Domine.

V. Thou hast commanded, O Lord.

R. Custodiri nimis.

R. That thy precepts be exactly observed.

V. Tu lavasti pedes
discipulorum tuorum.

R. Opera manuum
tuarum ne despicias.

V. Domine, exaudi
orationem meam.

R. Et clamor meus ad
te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

Oremus.

ADESTO, Domine
quæsumus, officio
servitutis nostræ: et quia
tu discipulis tuis pedes
lavare dignatus es, ne
despicias opera manuum
tuarum, quæ nobis reti-
nenda mandasti: ut sicut
hic nobis, et a nobis ex-
teriora abluuntur iniqui-
tamenta, sic a te omni-
um nostrum interiora la-
ventur peccata. Quod
ipse præstare digneris,
qui vivis et regnas Deus
per omnia sæcula sæ-
culorum.

R. Amen.

V. Thou hast washed
the feet of thy disciples.

R. Despise not the
work of thy hands.

V. O Lord, hear my
prayer.

R. And let my cry
come to thee.

V. The Lord be with
you.

R. And with thy spi-
rit.

Let us pray.

ACCEPT, O Lord,
we beseech thee,
this duty of our service:
and since thou didst
vouchsafe to wash the
feet of thy disciples, de-
spise not the works of thy
hands, which thou hast
commanded us to imi-
tate: that as here the
outward stains are wash-
ed away by us, and from
us, so the inward sins of
us all may be blotted out
by thee. Which be
pleased to grant, who
livest and reignest one
God for ever and ever.

R. Amen.

ON THURSDAY EVENING.

GOOD FRIDAY AT MATINS.

THE FIRST NOCTURN.

ANTIPHONA.

Astiterunt reges terræ,
et principes convenerunt
in unum, adversus Domi-
num, et adversus Chris-
tum ejus.

THE ANTIPHON.

The kings of the earth
stood up, and the princes
met together against the
Lord, and against his
Christ.

PSALM II.

QUARE fremuerant
Gentes, * et populi
meditati sunt inania?

WHY have the Gen-
tiles raged, and
the people devised vain
things?

2. Astiterunt reges terræ,
et principes convenerunt
in unum, * adversus Do-
minum, et adversus Chris-
tum ejus.

2. The kings of the earth
stood up, and the princes
met together, against the
Lord, and against his
Christ.

3. Dirampamus vincula
eorum : * et projiciamus
a nobis jugum ipsorum.

3. Let us break their
bonds asunder : and let
us cast away their yoke
from us.

4. Qui habitat in cœlis
iridebit eos : * et Domi-
nus subsannabit eos.

4. He that dwelleth in
heaven shall laugh at
them : and the Lord shall
deride them.

5. Tunc loquetur ad eos
in ira sua : * et in furore
suo conturbabit eos.

5. Then shall he speak
to them in his anger, and
trouble them in his rage,

6. Ego autem constitutus
sum rex ab eo super Sion
montem sanctum ejus, *
prædicans præceptum
ejus.

6. But I am appointed
king by him over Sion his
holy mountain, preach-
ing his commandment.

R

7. Dominus dixit ad me:
* Filius meus es tu, ego
hodie genui te.

8. Postula a me, et dabo
tibi Gentes hæreditatem
tuam: * et possessionem
tuam terminos terræ.

9. Reges eos in virga fer-
rea: * et tanquam vas
figuli confringes eos.

10. Et nunc reges intel-
ligite: * erudimini qui ju-
dicatis terram.

11. Servite Domino in
timore: * et exultate ei
cum tremore.

12. Apprehendite disci-
plinam, ne quando irasca-
tur Dominus: * et perea-
tis de via iusta.

13. Cum exarserit in bre-
vi ira ejus, * beati omnes
qui confidunt in eo.

Ant. Astiterunt reges
terræ, et principes conve-
nerunt in unum, adversus
Dominum, et adversus
Christum ejus.

Ant. Diviserunt sibi
vestimenta mea: et super
vestem meam miserunt
sortem.

7. The Lord hath said to
me: Thou art my Son,
this day have I begotten
thee.

8. Ask of me, and I will
give thee the Gentiles for
thy inheritance, and the
utmost parts of the earth
for thy possession.

9. Thou shalt rule them
with a rod of iron, and
shalt break them in pieces
like a potter's vessel.

10. And now, O ye kings,
understand: receive in-
struction you that judge
the earth.

11. Serve ye the Lord
with fear: and rejoice
unto him with trembling.

12. Embrace discipline,
lest at any time the Lord
be angry: and you perish
from the just way.

13. When his wrath shall
be kindled in a short time,
blessed are all they that
trust in him.

Ant. The kings of the
earth stood up, and the
princes met together,
against the Lord, and
against his Christ.

Ant. They divided my
garments amongst them:
and they cast lots for my
coat.

PSALM XXI.

DEUS, Deus meus, respice in me: quare me dereliquisti? * Longe a salute mea verba delictorum meorum.

2. Deus meus, clamabo per diem, et non exaudies: * et nocte, et non ad insipientiam mihi.

3. Tu autem in sancto habitas, * Laus Israel.

4. In te speraverunt patres nostri: * speraverunt, et liberasti eos.

5. Ad te clamaverunt, et salvi facti sunt: * in te speraverunt, et non sunt confusi.

6. Ego autem sum vermis, et non homo: * opprobrium hominum, et abjectio plebis.

7. Omnes videntes me deriserunt me: * locuti sunt labiis, et moverunt caput.

8. Speravit in Domino, eripiat eum: * salvum faciat eum, quoniam vult eum.

9. Quoniam tu es, qui extraxisti me de ventre: * spes mea ab uberibus

O God, my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

2. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

3. But thou dwellest in the holy place, the praise of Israel.

4. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

5. They cried to thee; and they were saved: they trusted in thee, and were not confounded.

6. But I am a worm, and no man: the reproach of men, and the outcast of the people.

7. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

8. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

9. For thou art he that hast drawn me out of the womb: my hope from

R 2

matris meæ. In te projectus sum ex utero.

the breasts of my mother. I was cast upon thee from the womb.

10. De ventre matris meæ Deus meus es tu: * ne discesseris a me.

10. From my mother's womb thou art my God: depart not from me.

11. Quoniam tribulatio proxima est: * quoniam non est qui adjuvet.

11. For tribulation is very near: for there is none to help me.

12. Circumdederunt me vituli multi: * tauri pingues obsederunt me.

12. Many calves have surrounded me: fat bulls have besieged me.

13. Aperuerunt super me os suum, * sicut leo rapiens et rugiens.

13. They have opened their mouths against me, as a lion ravening and roaring.

14. Sicut aqua effusus sum: * et dispersa sunt omnia ossa mea.

14. I am poured out like water; and all my bones are scattered.

15. Factum est cor meum tamquam cera liquescens * in medio ventris mei.

15. My heart is become like wax melting in the midst of my bowels.

16. Aruit tamquam testa virtus mea, et lingua mea, adhæsit faucibus meis: * et in pulverem mortis deduxisti me.

16. My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17. Quoniam circumdederunt me canes multi: * concilium malignantium obsedit me.

17. For many dogs have encompassed me; the council of the malignant hath besieged me.

18. Foderunt manus meas et pedes meos: * dinumeraverunt omnia ossa mea.

18. They have dug my hands and feet: they have numbered all my bones.

19. Ipsi vero consideraverunt et inspexerunt me: * diviserunt sibi vesti-

19. And they have looked and stared upon me: they parted my garments

menta mea, et super vestem meam miserunt sortem.

amongst them, and upon my vesture they cast lots.

20. Tu autem, Domine, ne elongaveris auxilium tuum a me: * ad defensionem meam conspice.

20. But thou, O Lord, remove not thy help to a distance from me: look towards my defence.

21. Erue a framea, Deus, animam meam: * et de manu canis unicum meum.

21. Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22. Salva me ex ore leonis: * et a cornibus unicornium humilitatem meam.

22. Save me from the lion's mouth: and my lowness from the horns of the unicorns.

23. Narrabo nomen tuum fratribus meis: * in medio ecclesiæ laudabo te.

23. I will declare thy name to my brethren: in the midst of the church will I praise thee.

24. Qui timetis Dominum, laudate eum: * universum semen Jacob, glorificate eum.

24. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

25. Timeat eum omne semen Israel: * quoniam non sprexit, neque desepxit deprecationem pauperis:

25. Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man:

26. Nec avertit faciem suam a me: * et cum clamarem ad eum, exaudivit me.

26. Neither hath he turned away his face from me: and when I cried to him, he heard me.

27. Apud te laus mea in ecclesia magna: * vota mea reddam in conspectu timentium eum.

27. With thee is my praise in the great church: I will pay my vows in the sight of them that fear him.

28. Edent pauperis et saturabuntur: et lauda-

28. The poor shall eat and shall be filled: and

bunt Dominum qui requirunt eum : * vivent cordo eorum in sæculum sæculi.

29. Reminiscentur et convertentur ad Dominum * universi fines terræ.

30. Et adorabunt in conspectu ejus * universæ familiæ Gentium.

31. Quoniam Domini est regnum : * et ipse dominabitur Gentium.

32. Manducaverunt et adoraverunt omnes pingues terræ : * in conspectu ejus cadent omnes qui descendunt in terram.

33. Et anima mea illi vivet : * et semen meum serviet ipsi.

34. Annuntiabitur Domino generatio ventura : * et annuntiabunt cœli justitiam ejus populo qui nascetur, quem fecit Dominus.

Ant. Diviserunt sibi vestimenta mea : et super vestem meum miserunt sortem.

Ant. Insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

they shall praise the Lord that seek him : their hearts shall live for ever and ever.

29. All the ends of the earth shall remember, and shall be converted to the Lord.

30. And all the kindreds of the Gentiles shall adore in his sight.

31. For the kingdom is the Lord's : and he shall have dominion over the nations.

32. All the fat ones of the earth have eaten and have adored : all they that go down to the earth shall fall before him.

33. And to him my soul shall live : and my seed shall serve him.

34. There shall be declared to the Lord a generation to come : and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

Ant. They divided my garments amongst them : and they cast lots for my coat.

Ant. Unjust witnesses have risen up against me, and iniquity hath belied itself.

PSALM XXVI.

Dominus illuminatio mea, et salus mea, * quem timebo?

2. Dominus protector vitæ meæ, * a quo trepidabo?

3. Dum appropriant super me nocentes, * ut edant carnes meas.

4. Qui tribulant me inimici mei, * ipsi infirmati sunt et ceciderunt.

5. Si consistant adversum me castra, * non timebit cor meum.

6. Si exurgat adversum me prælium, * in hoc ego sperabo.

7. Unam petiit a Domino, hanc requiram, * ut inhabitem in domo Domini omnibus diebus vitæ meæ.

8. Ut videam voluptatem Domini, * et visitem templum ejus.

9. Quoniam abscondit me in tabernaculo suo: * in die malorum protexit me in abscondito tabernaculi sui.

10. In petra exaltavit me: * et nunc exaltavit caput meum super inimicos meos.

THE Lord is my light and my salvation, whom shall I fear?

2. The Lord is the protector of my life, of whom shall I be afraid?

3. Whilst the wicked draw near against me, to eat my flesh.

4. My enemies that trouble me have been weakened, and have fallen.

5. If armies in camp should stand together against me, my heart shall not fear.

6. If a battle should rise up against me, in this will I be confident.

7. One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

8. That I may see the delight of the Lord, and may visit his temple.

9. For he hath hid me in his tabernacle; in the day of evils he hath protected me in the secret place of his tabernacle.

10. He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

11. Circuivi, et immola-
vi in tabernaculo ejus
hostiam vociferationis : *
cantabo, et psalmum di-
cam Domino.

12. Exaudi, Domine, vo-
cem mean, qua clamavi
ad te : * miserere mei, et
exaudi me.

13. Tibi dixit cormeun,
exquisivit te facies mea :
* faciem tuam, Domine,
requiram.

14. Ne avertas faciem
tuam a me : * ne declines
in ira a servo tuo.

15. Adjutor meus esto :
* nederelinquas me, neque
despicias me, Deus salu-
tariſ meus.

16. Quoniam pater meus
et mater mea derelique-
runt me : * Dominus au-
tem assumpsit me.

17. Legem pone mihi,
Domine, in via tua : * et
dirige me in semitam rec-
tam propter inimicos me-
os.

18. Ne tradideris me in
animas tribulantium me :
* quoniam insurrexerunt
in me testes iniqui, et
mentita est iniquitas sibi.

19. Credo videre bona

11. I have gone round, and
have offered up in his ta-
bernacle a sacrifice of ju-
bilation : I will sing, and
recite a psalm to the
Lord.

12. Hear, O Lord, my
voice with which I have
cried to thee : have mer-
cy on me, and hear me.

13. My heart hath said
to thee, my face hath
sought thee : thy face, O
Lord, will I still seek.

14. Turn not away thy
face from me : decline
not in thy wrath from thy
servant.

15. Be thou my helper :
forsake me not, do not
thou despise me, O God
my Saviour.

16. For my father and
my mother have left me :
but the Lord hath taken
me up.

17. Set me, O Lord, a
law in the way : and guide
me in the right path, be-
cause of my enemies.

18. Deliver me not over
to the will of them that
trouble me : for unjust
witnesses have risen up
against me, and iniquity
hath lied to itself.

19. I believe to see the

Domini * in terra viventium.

20. Expecta Dominum, viriliter age: * et confortetur cor tuum, et sustine Dominum.

Ant. Insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

V. Diviserunt sibi vestimenta mea.

R. Et super vestem meam miserunt sortem.

Pater noster, secreto.

De Lamentatione Jeremiae Prophetæ, cap. ii. 8.

LECTIO I.

Heth. **C**ogitavit Dominus dissipare murum filiæ Sion: tetendit funiculum suum, et non avertit manum suam a perditione: luxitque ante murale, et murus pariter dissipatus est.

Teth. Defixæ sunt in terra portæ ejus: perdidit et contrivit vectes ejus: Regem ejus et principes ejus in Gentibus: non est lex, et prophetæ ejus non invenerunt visionem a Domino.

good things of the Lord in the land of the living.

20. Expect the Lord, do manfully: and let thy heart take courage, and wait thou for the Lord.

Ant. Unjust witnesses have risen up against me, and iniquity hath belied itself.

V. They divided my garments amongst them.

R. And they cast lots for my coat.

Our Father, *in secreto.*

Out of the Lam. of Jeremy the Prophet, ch. ii.

LESSON I.

Heth. **T**HE Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

Teth. Her gates are sunk into the ground: he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more, and her prophets have found no vision from the Lord.

Jod. Sederunt in terra, conticuerunt senes filiae Sion: consperserunt cinere capita sua, accincti sunt ciliciis: abjecerunt in terram capita sua virgines Jerusalem.

Caph. Defecerunt prae lacrymis oculi mei, conturbata sunt viscera mea, effusum est in terra jecur meum super contritione filiae populi mei, cum deficeret parvulus, et lactens in plateis oppidi.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Omnes amici mei, dereliquerunt me, et praevaluerunt insidiantes mihi: tradidit me quem diligebam: * Et terribilibus oculis plaga crudeli percutientes, aceta potabant me. V. Inter iniquos projecerunt me, et non perpecerunt animae meae. * Et terribilibus oculis.

LECTIO II.

Lamed. **M** Atribussuis dixerunt: Ubī est triticum et vinum?

Jod. The ancients of the daughter of Sion sit upon the ground, they have held their peace; they have sprinkled their heads with dust, they are girded with hair-cloth: the virgins of Jerusalem hang down their heads to the ground.

Caph. My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children and the sucklings fainted away in the streets of the city.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. All my friends have forsaken me, and they that lay in ambush for me prevailed: He whom I loved has betrayed me: * And they with terrible looks striking me with a cruel wound, gave me vinegar to drink. V. They cast me out among the wicked, and spared not my life. * And they.

LESSON II.

Lamed. **T** Hey said to their mothers: Where is corn

cum deficerent quasi vulnerati in plateis civitatis : cum exhalarent animas suas in sinu matrum suarum.

and wine? when they fainted away as the wounded in the streets of the city : when they breathed out their souls in the bosoms of their mothers.

Mem. Cui comparabo te? vel cui assimilabo te, filia Jerusalem? cui exequabo te, et consolabor te, virgo filia Sion? magna est enim velut mare contritio tua : quis medebitur tui?

Mem. To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction : who shall heal thee?

Nun. Prophetæ tui viderunt tibi falsa et stulta, nec aperiebant iniquitatem tuam, ut te ad pœnitentiam provocarent : viderunt autem tibi assumptiones falsas et ejectiones.

Nun. Thy prophets have seen false and foolish things for thee : and they have not laid open thy iniquity, to excite thee to penance : but they have seen for thee false revelations and banishments.

Sameth. Plauserunt super te manibus omnes transeuntes per viam : sibi laverunt, et moverunt caput suum super filiam Jerusalem : Haccinæ est urbs, dicentes, perfecti decoris, gaudium universæ terræ.

Sameth. All they that passed by the way have clapped their hands at thee : they have hissed and wagged their head at the daughter of Jerusalem, saying : Is this the city of perfect beauty, the joy of all the earth?

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. Velum templi scis-

R. The veil of the tem-

sum est, * Et omnis terræ tremuit: latro de cruce clamabat, dicens: Memento mei, Domine, dum veneris in regnum tuum. V. Petræ scissæ sunt, et monumenta aperta sunt, et multa corpora sanctorum, qui dormierant, surrexerunt. * Et omnis terra tremuit.

LECTIO III. CAP. III.

Aleph. **E**GO vir videns paupertatem meam in virga indignationis ejus.

Aleph. Me minavit, et adduxit in tenebras, et non in lucem.

Aleph. Tantum in me vertit, et convertit manum suam tota die.

Beth. Vetustam fecit pellem meam, et carnem meam, contrivit ossa mea.

Beth. Ædificavit in gyro meo, et circumdedit me felle et labore.

Beth. In tenebris collocavit me, quasi mortuos sempiternos.

Ghimel. Circumædificavit adversum me, ut non egrediar: aggravavit compedem meum.

ple was rent, * And all the earth shook: the thief from the cross cried out, saying: Remember me O Lord, when thou shalt come into thy kingdom. V. The rocks were split, and the monuments opened, and many bodies of the saints that were dead, rose out of them. * And all the earth shook.

LESSON III. CHAP. III.

Aleph. **I** Am the man that see my poverty by the rod of his indignation.

Aleph. He hath led me, and brought me into darkness, and not into light.

Aleph. Only against me he hath turned, and turned his hand all the day.

Beth. My skin and my flesh he hath made old, he hath broken my bones.

Beth. He hath built round about me, and he hath compassed me with gall and labour.

Beth. He hath set me in dark places, as those that are dead for ever.

Ghimel. He hath built against me round about, that I may not get out: he hath made my fetters heavy.

Ghimel. Sed et cum clamavero et rogavero, exclusitorationem meam.

Ghimel. Conclusit vias meas lapidibus quadris, semitas meas subvertit.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Vineæ meæ electæ, ego te plantavi: * Quomodo conversa es in amaritudinem, ut me crucifigeres, et Barabbam dimitteres? V. Sepi vi te, et lapides eligi ex te, et ædificavi turrim. * Quomodo conversa es. R. Vineæ.

Ghimel. Yea, and when I cry and entreat, he hath shut out my prayer.

Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. O my chosen vineyard, 'tis I that have planted thee: * How art thou become so bitter that thou shouldst crucify me, and release Barabbas? V. I have hedged thee in, and picked the stones out of thee, and have built a tower. * How art thou. R. O my chosen, &c. to the V.

THE SECOND NOCTURN.

Ant. Vim faciebant qui quærebant animam meam.

Ant. They used violence that sought my soul.

PSALM XXXVII.

Domine, ne in furore tuo arguas me: * neque in ira tua corripas me.

2. Quoniam sagittæ tuæ infixæ sunt mihi: * et confirmasti super me manum tuam.

3. Non est sanitas in carne mea a facie iræ tuæ: * non est pax ossibus meis

Rebuke me not, O Lord, in thy indignation: nor chastise me in thy wrath.

2. For thy arrows are fastened in me: and thy hand hath been strong upon me.

3. There is no health in my flesh, because of thy wrath: there is no peace

S

a facie peccatorum meorum.

4. Quoniam iniquitates meæ supergressæ sunt caput meum: * et sicut onus grave gravatæ sunt super me.

5. Putruerunt, et corruptæ sunt cicatrices meæ, * a facie insipientiæ meæ.

6. Miser factus sum, et curvatus sum usque in finem: * tota die contristatus ingrediebar.

7. Quoniam lumbi mei impleti sunt illusionibus: * et non est sanitas in carne meâ.

8. Afflictus sum, et humiliatus sum nimis: * rugiebam a gemitu cordis mei.

9. Domine, ante omne desiderium meum: * et gemitus meus a te non est absconditus.

10. Cor meum conturbatum est, dereliquit me virtus mea: * et lumen oculorum meorum, et ipsum non est mecum.

11. Amici mei et proximi mei: * adversum me appropinquaverunt et steterunt.

12. Et qui juxta me erant, de longe steterunt: * et

for my bones, because of my sins.

4. For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

5. My sores are putrified and corrupted, because of my foolishness.

6. I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

7. For my loins are filled with illusions: and there is no health in my flesh.

8. I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

9. Lord, all my desire is before thee: and my groaning is not hid from thee.

10. My heart is troubled, my strength hath left me: and the light of my eyes itself is not with me.

11. My friends and my neighbours have drawn near, and stood against me.

12. And they that were nearest stood afar off: and

vim faciebant qui quærebant animam meam.

13. Et qui inqueiebant mala mihi, locuti sunt vanitates : * et dolos tota die meditabuntur.

14. Ego autem tamquam surdus non audiebam : * et sicut mutus non aperiens os suum.

15. Et factus sum sicut homo non-audiens : * et non habens in ore suo redargutiones.

16. Quoniam in te, Domine, speravi : * tu exaudies me, Domine Deus meus.

17. Quia dixi : Nequando supergaudeant mihi inimici mei : * et dum commoventur pedes mei super me magna locuti sunt.

18. Quoniam ego in flagella paratus sum : * et dolor meus in conspectu meo semper.

19. Quoniam iniquitatem meam annuntiabo : * et cogitabo pro peccato meo.

20. Inimici autem mei vivunt, et confirmati sunt super me : * et multiplicati sunt qui oderunt me inique.

21. Qui retribuunt mala pro bonis, detrahebant

they that sought my soul used violence.

13. And they that sought evils to me spoke vain things : and studied deceits all the day long.

14. But I, as a deaf man, heard not : and was as a dumb man not opening his mouth.

15. And I became as a man that heareth not : and that hath no reproofs in his mouth.

16. For in thee, O Lord, have I hoped : thou wilt hear me, O Lord my God.

17. For I said : Lest at any time my enemies rejoice over me : and whilst my feet are moved, they speak great things against me.

18. For I am ready for scourges : and my sorrow is continually before me.

19. For I will declare my iniquity : and I will think for my sin.

20. But my enemies live, and are stronger than I : and they that hate me wrongfully are multiplied.

21. They that render evil for good, have detracted

mihi : * quoniam sequer bar bonitatem.

22. Ne derelinquas me, Domine Deus meus : * ne discesseris a me.

23. Intende in adiutorium meum, Domine, Deus salutis meæ.

Ant. Vim faciebant qui quærebant animam meam.

Ant. Confundantur et revereantur, qui quærunt animam meam, ut auferant eam.

PSALM XXXIX.

EXpectans expectavi Dominum, * et intendit mihi.

2. Et exaudivit preces meas : * et eduxit me de lacu miseriæ et de luto fæcis.

3. Et statuit super petram pedes meos : * et direxit gressus meos.

4. Et inmisit in os meum canticum novum, * carmen Deo nostro.

5. Videbunt multi, et timebunt : * et sperabunt in Domino.

6. Beatus vir, cujus est nomen Domini spes ejus : * et non respexit in vanitates et insanias falsas.

me, because I followed goodness.

22. Forsake me not, O Lord my God : do not thou depart from me.

23. Attend unto my help, O Lord, the God of my salvation.

Ant. They used violence that sought my soul.

Ant. Let them be confounded and ashamed, that seek to take away my soul.

XXXIX.

WITH expectation I have waited for the Lord, and he was attentive to me.

2. And he heard my prayers, and he brought me out of the pit of misery, and the mire of dregs.

3. And he set my feet upon a rock, and directed my steps.

4. And he put a new canticle into my mouth, a song to our God.

5. Many shall see this, and shall fear : and they shall hope in the Lord.

6. Blessed is the man whose trust is in the name of the Lord : and who hath not had regard to vanities and lying follies.

7. Multa fecisti tu Domine Deus meus, mirabilia tua : * et cogitationibus tuis non est qui similis sit tibi.

8. Annuntiavi, et locutus sum : * multiplicati sunt super numerum.

9. Sacrificium et oblationem noluisti : * aures autem perfecisti mihi.

10. Holocaustum et pro peccato non postulasti : * tunc dixi : Ecce venio.

11. In capite libri scriptum est de me, ut facerem voluntatem tuam : * Deus meus, volui, et legem tuam in medio cordis mei.

12. Annuntiavi justitiam tuam in ecclesia magna : * ecce labia mea non prohibebo : Domine, tu scisti.

13. Justitiam tuam non abscondi in corde meo : * veritatem tuam et salutarem tuam dixi.

14. Non abscondi misericordiam tuam, et veritatem tuam, * a concilio multo.

15. Tu autem, Domine, ne longe facias miserationes tuas a me : * mise-

7. Thou hast multiplied thy wonderful works, O Lord my God : and in thy thoughts there is no one like to thee.

8. I have declared, and I have spoken : they are multiplied abovenumber.

9. Sacrifice and oblation thou didst not desire : but thou hast pierced ears for me.

10. Burnt-offering and sin-offering thou didst not require : then said I : Behold I come.

11. In the head of the book it is written of me, that I should do thy will : O my God, I have desired it, and thy law in the midst of my heart.

12. I have declared thy justice in the great church : lo I will not restrain my lips : O Lord, thou knowest it.

13. I have not hid thy justice within my heart : I have declared thy truth and thy salvation.

14. I have not concealed thy mercy and thy truth from the great council.

15. Withhold not thou, O Lord, thy tender mercies from me : thy mercy and

ricordia tua et veritas tua
semper susceperunt me.

16. Quoniam circumde-
derunt me mala, quorum
non est numerus: * com-
prehenderunt me iniqui-
tates meæ, et non potui
ut viderem.

17. Multiplicatæ sunt
super capillos capitis mei:
* et cor meum dereliquit
me.

18. Complaceat tibi Do-
mine, et eruas me: *
Domine, ad adjuvandum
me respice.

19. Confundantur et re-
vereantur simul, qui quæ-
runt animam meam, * ut
auferant eam.

20. Convertantur retror-
sum et revereantur, * qui
volunt mihi mala.

21. Ferant confestim
confusionem suam, * qui
dicunt mihi: Euge, euge.

22. Exultent et lætentur
super te omnes quærentes
te: * et dicant semper:
Magnificetur Dominus,
qui diligunt salutare tu-
um.

23. Ego autem mendicus
sum, et pauper: * Domi-
nus sollicitus est mei.

24. Adjutor meus et pro-
tector meus tu es: * Deus
meus, ne tardaveris.

thy truths have always
upheld me.

16. For evils without
number have surrounded
me: my iniquities have
overtaken me, and I was
not able to see.

17. They are multiplied
above the hairs of my
head: and my heart hath
forsaken me.

18. Be pleased, O Lord,
to deliver me: look down,
O Lord, to help me.

19. Let them be con-
founded and ashamed to-
gether, that seek after my
soul, to take it away.

20. Let them be turned
backward and be sham-
ed, that desire evils to me.

21. Let them immedi-
ately bear their confusion,
that say to me: 'Tis well,
'tis well.

22. Let all that seek thee
rejoice and be glad in
thee: and let such as love
thy salvation, say always,
the Lord be magnified.

23. But I am a beggar
and poor: the Lord is
careful for me.

24. Thou art my helper
and my protector: O my
God, be not slack.

Ant. Confundantur et revereantur, qui quærent animam meam, ut auferant eam.

Ant. Alieni insurrexerunt in me, et fortes quæsierunt animam meam.

Ant. Let them be confounded and ashamed, that seek to take away my soul.

Ant. Strangers have risen up against me, and the powerful have sought my soul.

PSALM

LIII.

DEUS, in nomine tuo salvum me fac: * et in virtute tua judica me.

2. Deus, exaudi orationem meam: * auribus percipe verba oris mei.

3. Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam: * et non proposuerunt Deum ante conspectum suum.

4. Ecce enim Deus adjuvat me: * et Dominus susceptor est animæ meæ.

5. Averte mala inimicis meis: * et in veritate tua disperde illos.

6. Voluntarie sacrificabo tibi: * et confitebor nomini tuo, Domine, quoniam bonum est.

7. Quoniam ex omni tribulatione eripuisti me: * et super inimicos meos desepxit oculus meus.

Ant. Alieni insurrexerunt in me, et fortes quæsierunt animam meam.

SAVE me, O God, by thy name, and judge me in thy strength.

2. O God, hear my prayer: give ear to the words of my mouth.

3. For strangers have risen up against me: and the mighty have sought after my soul: and they have not set God before their eyes.

4. For behold God is my helper: and the Lord is the protector of my soul.

5. Turn back the evils upon my enemies: and cut them off in thy truth.

6. I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good.

7. For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

Ant. Strangers have risen up against me, and the powerful have sought my soul.

V. Insurrexerunt in me testes iniqui.

R. Et mentita est iniquitas sibi.

Pater noster, *secreto*.

Ex Tractatu Sancti Augustini, Episcopi, super Psalmos.

In Psal. 63, ad ver. 2.

LECTIO IV.

PRotexisti me, Deus, a conventu malignantium, a multitudine operantium iniquitatem. Jam ipsum caput nostrum intueamur. Multi martyres talia passi sunt, sed nihil sic elucet, quomodo caput martyrum: ibi melius intuemur, quod illi experti sunt. Protectus est a multitudine malignantium, protegente se Deo, protegente carnem suam ipso Filio, et homine, quem gerebat: quia Filius hominis est, et Filius Dei est. Filius Dei propter formam Dei: Filius hominis, propter formam servi, habens in potestate ponere animam suam, et recipere eam. Quid ei potuerunt facere inimici? Occiderunt corpus, animam non occiderunt. Intendite. Parum ergo erat. Dominum hortari

Ant. Unjust witnesses have risen up against me.

R. And iniquity has belied itself.

Our Father, *in silence*.

Out of the Treatise of St. Augustine, Bishop, upon the Psalms.

Psalm 63, v. 2.

LESSON IV.

THOU hast protected me, O God, from the assembly of the wicked, from the multitude of those that work iniquity. Now let us behold our head himself. Many martyrs have suffered such torments, but nothing is so conspicuous as the head of martyrs: there we see better what they endured. He was protected from the multitude of the wicked: that is, God protected himself, the Son, and the Man assumed by the Son protected his own flesh. For he is the Son of Man, and the Son of God: the Son of God because of the form of God: the Son of Man because of the form of a servant, having it in his power to lay down his life, and take it up again. What could his enemies do.

martyres verbo, nisi firmaret exemplo.

notice then. It signified little for our Lord to exhort the martyrs by word, if he had not fortified them by his example.

R. Tamquam ad latronem existis cum gladiis et fustibus comprehendere me : * Quotidie apud vos eram in templo docens, et non me tenuistis : et ecce flagellatum ducitis ad crucifigendum. V. Cumque injecissent manus in Jesum, et tenuissent eum, dixit ad eos : * Quotidie apud vos.

LECTIO V.

NOSTIS qui conventus erat malignantium Judæorum, et quæ multitudo erat operantium iniquitatem. Quam iniquitatem? Quia voluerunt occidere Dominum Jesum Christum. *Tanta opera bona, inquit, ostendi vobis: propter quod horum me vultis occidere?* Pertulit omnes infirmos eorum, curavit omnes languidos eorum, prædicavit regnum cælorum, non tacuit vitia eorum, ut ipsa potius eis displicerent, non medicus, a quo sanabuntur. His

against him? They killed his body, but they did not kill his soul. Take

R. Ye come to take me like a thief, with swords and clubs: * I was every day among you, teaching in the temple, and ye did not apprehend me: yet now ye scourge me and lead me to be crucified. V. And when they had laid hands on Jesus, and taken him; he said to them: * I was every day.

LESSON IV.

YE know what was the assembly of the wicked Jews, and what the multitude of those that work iniquity. But what was that iniquity? It was that they intended to kill our Lord Jesus Christ. *I have done, saith he, so many good works among you: for which of them will you kill me?* He bore with all their weaknesses, he cured all their sick, he preached the kingdom of heaven, he concealed not their crimes, that they might rather hate them, than

omnibus curationibus ejus ingrati, tanquam multa febre phrenetici, insani-
entes in medicum, qui venerat curare eos, exco-
gitaverunt consilium per-
dendi eum: tanquam ibi
volentes probare, utrum
vere homo sit qui mori
possit, an aliquid super
homines sit, et mori se
non permittat. Verbum
ipsorum agnoscimus in
Sapientia Salomonis:
*Morte turpissima, inquit,
condemnemus eum. Interrogemus eum: erit
enim respectus in sermoni-
bus illius. Si enim vere
Filius Dei est, liberet
eum.*

R. Tenebræ factæ sunt
dum crucifixissent Jesum
Judæi: et circa horam
nonam exclamavit Jesus
voce magna: Deus meus,
ut quid me dereliquisti?
* Et inclinato capite
emisit spiritum. V. Ex-
clamans Jesus voce mag-
na, ait: Pater, in manus
tuas commendo spiritum
meum. * Et inclinato,
&c.

the physician that healed
them. Yet such was
their ingratitude for all
these cures, that like men
raving in a high fever,
they raged against the
physician that came to
cure them, and formed a
design of destroying him:
as if they had a mind to
try whether he was a real
man that could die, or
something above men, and
would not die. We find
their words in the *Wisdom*
of Solomon. *Let us con-
demn him, say they, to a
most shameful death. Let
us examine him: for re-
gard will be had to his
words. If he is truly the
Son of God, let him deli-
ver him.*

R. Darkness covered
the earth, whilst the Jews
crucified Jesus: and
about the ninth hour Je-
sus cried out with a loud
voice: My God, why
hast thou forsaken me? *
And bowing down his
head, he gave up the
ghost. V. Jesus crying
out with a loud voice,
said: Father, into thy
hands I commend my
spirit. * And bowing
down, &c.

LECTIO VI.

EXacerunt tanquam
gladium linguas suas.
Non dicant Judæi: Non
occidimus Christum: ete-
nim propterea eum dede-
runt judici Pilato, ut qua-
si ipsi a morte ejus vide-
rentur immunēs. Nam
cum dixisset eis Pilatus:
Vos eum occidite: respon-
derunt: *Nobis non licet
occidere quemquam.* Ini-
quitatem facinoris sui in
judicem hominem refun-
dere volebant: sed num-
quid Deum judicem fal-
lebant? Quod fecit Pi-
latus, in eo ipso quod
fecit aliquid participes
fuit: sed in comparatione
illorum multo ipse inno-
centior. Institit enim
quantum potuit, ut illum
ex eorum manibus libe-
raret: nam propterea fla-
gellatum produxit ad eos.
Non persequendo Domi-
num flagellavit, sed
eorum furori satisfacere
volens: ut vel sic jam
mitescerent, et desinerent
velle occidere, cum fla-
gellatum viderent. Fecit
et hoc. At ubi perseve-
raverunt, nostis illum la-
visse manus, et dixisse,
quod ipse non fecisset,
mundum se esse a morte

LESSON VI.

THEY sharpened their
tongues like a sword.
Let not the Jews say:
We did not kill Christ:
under that pretence
therefore they delivered
him up to Pilate, the
judge, that they might
seem innocent of his
death: for when Pi-
late had said to them:
*Put him to death your-
selves,* they answered: *It
is not lawful for us to put
any man to death.* Thus
they pretended to throw
the injustice of their crime
upon the judge that was
a man: but could they
deceive a Judge that is
God? What Pilate did,
made him partaker of
their crime: but in com-
parison of them he was
much more innocent. For
he laboured what he could
to get him out of their
hands; and for that rea-
son ordered him to be
scourged and shewn to
them. This he did to
our Lord not by way of
persecution, but to satisfy
their rage; that the sight
of him in that condition
might move them to pity,
and make them desist
from desiring his death.

illius. Fecit tamen. Sed si reus, quia fecit vel in-vitus: illi innocentes, qui coegerunt ut faceret: Nullo modo. Sed ille dixit in eum sententiam, et jussit eum crucifigi, et quasi ipse occidit: et vos, O Judæi occidistis. Unde occidistis? Gladiolinguæ: *accuistis enim linguas ves-tras*. Et quando percus-sistis, nisi quando clamas-tis: *Crucifige, crucifige*.

so might be said to kill him: but ye also, O Jews, have killed him. How have ye killed him? With the sword of your tongues: for *ye sharpened your tongues*. And when gave ye the stroke, but when ye cried out: *Crucify him, crucify him*.

R. Animam meam dilectam tradidi in manus iniquorum, et facta est mihi hæreditas mea sicut leo in silva: dedit contra me voces adversarius, di-cens: Congregamini, et properate ad devorandum illum: posuerunt me in deserto solitudinis, et luxit super me omnis terra: * Quia non est inventus qui me agnosceret, et fa-ceret bene. •

V. Insurrexerant in me viri absque inisericordia, et non pepercerunt ani-mæ meæ.

All this he did. But when they still persisted, ye knew that he washed his hands, and said, that he had no hand in it, that he was innocent of his death. And yet he put him to death. But if he was guilty for doing so against his will: are they innocent that forced him to it? Not at all. He pronounced sentence upon him, and commanded him to be crucified, and

R. I delivered my be-loved Son into the hands of the wicked, and my inheritance is become to me like a lion in the forest: my adversary gave out votes against me, saying: Come together, and make haste to devour him: they placed me in a solitary desert, and all the earth mourned for me: * Because there was none that would know me, and do me any good.

V. Men without mercy rose up against me, and they spared not my life.

* Quia non est. R.
Animam meam, &c.

* Because. R. I deli-
vered, &c. to V.

THE THIRD NOCTURN.

Ant. Ab insurgentibus
in me libera me, Domi-
ne; quia occupaverunt
animam meam.

Ant. From those that
rise up against me, O
Lord, deliver me: for
they are in possession of
my soul.

PSALM LVIII.

ERIPE me de inimicis
meis, Deus meus:
* et ab insurgentibus in
me, libera me.

DELIVER me from
my enemies, O my
God: and defend me
from them that rise up
against me.

2. Eripe me de operan-
tibus iniquitatem: * et
de viris sanguinum salva
me.

2. Deliver me from them
that work iniquity: and
save me from bloody men.

3. Quia ecce ceperunt
animam meam: * irru-
erunt in me fortes.

3. For behold they have
caught my soul: the
mighty have rushed in
upon me.

4. Neque iniquitas mea,
neque peccatum meum,
Domine: * sine iniqui-
tate cucurri, et direxi.

4. Neither is it for my
iniquity, nor for my sin,
O Lord: without iniquity
have I run, and directed
my steps.

5. Exurge in occursum
meum, et vide: * et tu,
Domine, Deus virtutum;
Deus Israel.

5. Rise up thou to meet
me, and behold: even
thou, O Lord, the God
of hosts, the God of
Israel.

6. Intende ad visitandas
omnes Gentes: * non mi-
sereris omnibus qui ope-
rantur iniquitatem.

6. Attend to visit all the
nations: have no mercy
on all them that work
iniquity.

T

7. Convertentur ad vesperam, et famem patientur ut canes : * et circuibunt civitatem.

8. Ecce loquentur in ore suo, et gladius in labiis eorum : * quoniam quis audivit ?

9. Et tu, Domine, deridebis eos : * ad nihilum deduces omnes Gentes.

10. Fortitudinem meam ad te custodiam, quia Deus, susceptor meus es : * Deus meus, misericordia ejus praeveniet me.

11. Deus ostendit mihi super inimicos meos, ne occidas eos : * nequando obliviscantur populi mei.

12. Disperge illos in virtute tua : * et depone eos, protector meus Domine :

13. Delictum oris eorum, sermonem labiorum ipsorum : * et comprehendantur in superbia sua.

14. Et de execratione et mendacio annuntiabuntur in consummatione : * in ira consummationis et non erunt.

7. They shall return at evening, and shall suffer hunger like dogs : and shall go round about the city.

8. Behold they shall speak with their mouth, and a sword is in their lips : for who, say they, hath heard us ?

9. But thou, O Lord, shalt laugh at them : thou shalt bring all the nations to nothing.

10. I will keep my strength to thee, for thou art my protector : my God, his mercy shall prevent me.

11. God shall let me see over my enemies : slay them not, lest at any time my people forget.

12. Scatter them by thy power : and bring them down, O Lord, my protector :

13. For the sin of their mouth, and the word of their lips : and let them be taken in their pride.

14. And for their cursing and lying they shall be talked of, when they are consumed : when they are consumed by thy wrath, and they shall be no more.

15. Et scient quia Deus dominabitur Jacob : * et finium terræ.

16. Convertentur ad vesperam, et famem patientur ut canes : * et circuibunt civitatem.

17. Ipsi dispergentur ad manducandum : * si vero non fuerint saturati, et murmurabunt.

18. Ego autem cantabo fortitudinem tuam : * et exultabo mane misericordiam tuam.

19. Quia factus es receptor meus, * et refugium meum, in die tribulationis meæ.

20. Adjutor meus tibi psallam, quia Deus receptor meus es : * Deus meus, misericordia mea.

Ant. Ab insurgentibus in me libera me, Domine : quia occupaverunt animam meam.

Ant. Longe fecisti notos meos a me ; traditus sum, et non egrediebar.

15. And they shall know that God will rule Jacob : and all the ends of the earth.

16. They shall return at evening, and shall suffer hunger like dogs : and shall go round about the city.

17. They shall be scattered abroad to eat : and shall murmur if they be not filled.

18. But I will sing thy strength : and will extol thy mercy in the morning.

19. For thou art become my support, and my refuge, in the day of my trouble.

20. Unto thee, O my helper, will I sing, for thou art God, my defence : my God, my mercy.

Ant. From those that rise up against me, O Lord, deliver me : for they are in possession of my soul.

Ant. Thou hast removed my acquaintance far from me : I was delivered up, and did not come out.

PSALM LXXXVII.

Domine, Deus salutis meæ, * in die cla-

OLORD, the God of my salvation, I have

T 2

mavi et nocte coram te.

cried in the day, and in the night before thee.

2. Intret in conspectu tuo oratio mea: * inclina aurem tuam ad preces meas.

2. Let my prayer come in before thee: incline thy ear to my petition.

3. Quia repleta est malis anima mea: * et vita mea inferno appropinquavit.

3. For my soul is filled with evils: and my life hath drawn nigh to hell.

4. Estimatus sum cum descendentibus in lacum: * factus sum sicut homo sine adjutorio, inter mortuos liber.

4. I am counted among them that go down to the pit: I am become as a man without help, free among the dead.

5. Sicut vulnerati dormientes in sepulchris, quorum non es memorem amplius: * et ipsi de manu tua repulsi sunt.

5. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

6. Posuerunt me in lacu inferiori: * in tenebris, et in umbra mortis.

6. They have laid me in the lower pit: in the dark places, and in the shadow of death.

7. Super me confirmatus est furor tuus: * et omnes fluctus tuos induxisti super me.

7. Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

8. Longe fecisti notos meos a me: * posuerunt me abominationem sibi.

8. Thou hast put away my acquaintance far from me: they have set me an abomination to themselves.

9. Traditus sum, et non egrediebar: * oculi mei languerunt præ inopia.

9. I was delivered up, and came not forth: my eyes languished through poverty.

10. Clamavi ad te, Do-

10. All the day I cried to

mine, tota die: * expandi ad te manus meas.

11. Numquid mortuis facies mirabilia: * aut medici suscitabant, et confitebuntur tibi?

12. Numquid narrabit aliquis in sepulchro misericordiam tuam, * et veritatem tuam in perditione?

13. Numquid cognoscentur in tenebris mirabilia tua: * et justitia tua in terra oblivionis?

14. Et ego ad te, Domine, clamavi: * et mane oratio mea praveniet te.

15. Ut quid, Domine, repellis orationem meam: * avertis faciem tuam a me?

16. Pauper sum ego, et in laboribus a juventute mea: * exultatus autem, humiliatus sum et conturbatus.

17. In me transierunt irae tuae: * et terrores tui conturbaverunt me.

18. Circumdederunt me sicut aqua tota die: * circumdederunt me simul.

19. Elongasti a me ami-

thee, O Lord: I stretched out my hands to thee.

11. Wilt thou shew wonders to the dead: or shall physicians raise to life, and give praise to thee?

12. Shall any one in the sepulchre declare thy mercy, and thy truth in destruction?

13. Shall thy wonders be known in the dark: and thy justice in the land of forgetfulness?

14. But I, O Lord, have cried to thee; and in the morning my prayer shall prevent thee.

15. Lord, why castest thou off my prayer: why turnest thou away thy face from me?

16. I am poor, and in labours from my youth: and being exalted, have been humbled and troubled.

17. Thy wrath hath come upon me: and thy terrors have troubled me.

18. They have come round about me like water all the day: they have compassed me about together.

19. Friend and neighbour

cum et proximum? * et
notos meos a miseria.

Ant. Longe fecisti no-
tos meos a me: traditus
sum, et non egrediebar.

Ant. Captabunt in ani-
mam justi, et sanguinem
innocentem condemna-
bunt.

thou hast put far from
me: and my acquaint-
ance because of misery.

Ant. Thou hast re-
moved my acquaintance
far from me: I was de-
livered up, and did not
come out.

Ant. They will con-
spire against the soul of
the just man, and con-
demn innocent blood.

PSALM XCIII.

DEUS ultionum Do-
minus: * Deus ul-
tionum libere egit.

2. Exaltare qui judicās
terram: * redde retribu-
tionem superbis.

3. Usquequo peccatores
Domine, * usquequo pec-
catores gloriabuntur:

4. Effabuntur et loquen-
tur iniquitatem: * lo-
quentur omnes qui ope-
rantur injustitiam?

5. Populum tuum, Do-
mine, humiliaverunt: *
et hereditatem tuam
vexaverunt.

6. Viduam et advenam

THE Lord is the God
to whom revenge
belongeth: the God of
revenge hath acted freely.

2. Lift up thyself, thou
that judgest the earth:
render a reward to the
proud.

3. How long shall the
wicked, O Lord, how long
shall the wicked make
their boast:

4. How long shall they
utter and speak wrong
things: how long shall
all the workers of iniqui-
ty talk?

5. Thy people, O Lord,
they have brought low:
and they have afflicted
thy inheritance.

6. They have slain the

interfecerunt: * et pupillos occiderunt.

7. Et dixerunt: Non videbit Dominus: nec intelliget Deus Jacob.

8. Intelligite insipientes in populo: * et stulti aliquando sapite.

9. Qui plantavit aurem, non audiet: * aut qui finxit oculum, non considerat?

10. Qui corripit Gentes, non arguet: * qui docet hominem scientiam?

11. Dominus scit cogitationes hominum, * quoniam vanæ sunt.

12. Beatus homo, quem tu erudieris, Domine: * et de lege tua docueris eum.

13. Ut mitiges ei a diabulis malis: * donec fodiat peccatori fovea.

14. Quia non repellet Dominus plebem suam: * hereditatem suam non derelinquet.

15. Quoadusque justitia convertatur in iudicium: * et qui juxta illam omnes qui recto sunt corde,

widow and the stranger: and they have murdered the fatherless.

7. And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8. Understand ye senseless among the people: and you fools be wise at last.

9. He that planted the ear, shall he not hear: or he that formed the eye, doth he not consider?

10. He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11. The Lord knoweth the thoughts of man, that they are vain.

12. Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

13. That thou mayest give him rest from the evil days: till a pit be dug for the wicked.

14. For the Lord will not cast off his people: neither will he forsake his own inheritance.

15. Until justice be turned into judgment: and they that are near it are all the upright in heart.

16. Quis consurget mihi
adversus malignantes? *
aut quis stabit mecum
adversus operantes iniquitatem?

17. Nisi quia Dominus
adjuvit me: * paulo minus
habitasset in inferno
anima mea.

18. Si dicebam: Motus
est pes meus: * misericordia tua, Domine, adjuvabat me.

19. Secundum multitudinem
dolorum meorum in corde meo: * consolationes tuæ lætificaverunt animam meam.

20. Numquid adhæret
tibi sedes iniquitatis: * qui fingis laborem in præcepto?

21. Captabunt in animam
justi: * et sanguinem innocentem condemnabunt.

22. Et factus est mihi
Dominus in refugium: * et Deus meus in adiutorium spei meæ.

23. Et reddet illis iniquitatem
ipsorum: et in malitia eorum disperdet eos: * disperdet illos Dominus Deus noster.

Ant. Captabunt in animam
justi: et sanguinem

16. Who shall rise up
for me against the evil-doers? or who shall stand
with me against the
workers of iniquity?

17. Unless the Lord had
been my helper: my soul
had almost dwelt in
hell.

18. If I said: My foot
is moved: thy mercy, O
Lord, assisted me.

19. According to the
multitude of my sorrows
in my heart: thy comforts
have given joy to my soul.

20. Doth the seat of iniquity
stick to thee: who
framest labour in commandment?

21. They will hunt after
the soul of the just: and
will condemn innocent
blood.

22. But the Lord is my
refuge: and my God the
help of my hope.

23. And he will render to
them their iniquity: and
in their malice he will
destroy them: yea, the
Lord our God will destroy them.

Ant. They will conspire
against the soul of

innocentem condemnabunt.

V. Locuti sunt adversum me lingua dolosa.

R. Et sermonibus odii circumdederunt me, et expugnaverunt me gratis.

Pater noster, *secreto*.

De Epistola beati Pauli Apostoli ad Hebræos, cap. iv. and v.

LECTIO VII.

Festinemus ingredi in illam requiem: ut ne in idipsum quis incidat incredulitatis exemplum. Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio accipiti: et pertingens usque ad divisionem animæ ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis. Et non est ulla creatura invisibilis in conspectu ejus: omnia autem nuda et aperta sunt oculis ejus, ad quem nobis sermo. Habentes ergo pontificem magnum, qui penetravit cœlos, Jesum Filium Dei: teneamus confessionem. Non enim habemus pontifi-

the just man: and condemn innocent blood.

V. They have spoken against me with a deceitful tongue.

R. And with words of hatred they have encompassed me, and assaulted me without cause.

Our Father, *in secret*.

Out of the Epistle of St. Paul the Apostle to the Hebrews, ch. iv. and v.

LESSON VII.

LET us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief. For the word of God is living and effectual, and more piercing than any two-edged sword: and reaching unto the division of the soul and the spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature invisible in his sight: but all things are naked and open to the eyes of him, to whom our speech is. Seeing then that we have a great high-priest that hath passed into the heavens, Jesus the Son of

cem, qui non possit compati infirmitatibus nostris: tentatum autem per omnia pro similitudine absque peccato.

R. Tradiderunt me in manus impiorum, et inter iniquos projecerunt me, et non pepercerunt animæ meæ: congregati sunt adversum me fortes: * Et sicut gigantes steterunt contra me. V. Alieni insurrexerunt adversum me, es fortes quæsierunt animam meam. * Et sicut gigantes, &c.

LECTIO VIII.

A Deamus ergo cum fiducia ad thronum gratiæ: ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Omnis namque pontifex ex hominibus assumptus, pro hominibus constituitur in iis quæ sunt ad Deum, ut offerat dona et sacrificia pro peccatis: qui condolere possit iis qui ignorant et errant: quoniam et ipse circumdatus est infirmitate: et propterea debet quemadmodum pro po-

God: let us hold fast our confession. For we have not a high-priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, yet without sin.

R. They delivered me into the hands of the impious, and cast me out amongst the wicked, and spared not my life: the powerful gathered together against me: * And like giants they stood against me. V. Strangers have risen up against me, and the mighty have sought my life. * And like giants, &c.

LESSON VIII.

LET us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid. For every high-priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them that are ignorant, and that err: because he himself also is compassed with infirmity: and there-

pulo ita etiam et pro semetipso offerre pro peccatis.

R. Jesum tradidit impius summis principibus sacerdotum, et senioribus populi : * Petrus autem sequebatur eum a longe, ut videret finem. V. Adduxerunt autem eum ad Caiphā principem sacerdotum, ubi Scribæ et Pharisei convenerant. * Petrus autem, &c.

LECTIO IX.

NEC quisquam sumit sibi honorem, sed qui vocatur a Deo, tamquam Aaron. Sic et Christus non semetipsum clarificavit ut pontifex fieret : sed qui locutus est ad eum : *Filius meus es tu, ego hodie genui te. Quemadmodum et in alio loco dicit : Tu es sacerdos in æternum secundum ordinem Melchisedech.* Qui in diebus carnis suæ preces supplicationesque ad eum, qui possit illum saluum facere a morte, eum clamore valido et lacrymis offerens, exauditus est pro sua reverentia. Et quidem cum esset Filius Dei, didicit ex iis, quæ passus est, obedientiam : et consummatus, factus est

fore he ought, as for the people, so also for himself, to offer for sins.

R. The wicked man betrayed Jesus to the chief priests and senators of the people : * But Peter followed him afar off, to see what would be the end. V. And they led him to Caiphās, the high-priest, where the Scribes and Pharisees were met together. * But Peter, &c.

LESSON IX.

Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to be made a high-priest : but he that said to him : *Thou art my Son, this day have I begotten thee.* As he saith also in another place : *Thou art a priest for ever according to the order of Melchisedech.* Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his reverence : and whereas indeed he was the Son of God, he learned obedience by the

omnibus obtemperantibus sibi, causa salutis aeternae, appellatus a Deo pontifex juxta ordinem Melchisedech.

things which he suffered: and being consummated, he became the cause of eternal salvation to all that obey him; called by God a high-priest according to the order of Melchisedech.

R. Caligaverunt oculi mei a fletu meo: quia elongatus est a me, qui consolabatur me. Videte omnes populi, * Si est dolor similis sicut dolor meus. V. O vos omnes qui transitis per viam, attendite et videte. * Si est dolor, &c. Caligaverunt, &c.

R. My eyes are darkened by my tears: for he is far from me that comforted me. See all ye people, * If there be sorrow like to my sorrow. V. O all ye that pass by this way, behold and see. * If there be, &c. My eyes, &c. to the V.

AT LAUDS.

Ant. Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum.

Ant. God spared not his own Son, but delivered him up for us all.

PSALM I.

Miserere mei, Deus, &c. p. 153.

Ant. Proprio Filio suo non pepercit Deus, sed pro nobis omnibus tradidit illum.

Ant. Anxius est super me spiritus meus, in me turbatum est cor meum.

HAVE mercy on me, &c. p. 153.

Ant. God spared not his own Son, but delivered him up for us all.

Ant. My spirit is in anguish, my heart is troubled within me.

Domine, exaudi orationem meam: aures tuas percipe obsecrationem meam in veritate tua: * exaudi me in tua justitia.

2. Et non intres in iudicium cum servo tuo: * quia non justificabitur in conspectu tuo omnis vivens.

3. Quia persecutus est inimicus animam meam: * humiliavit in terra vitam meam.

4. Collocavit me in obscuris sicut mortuos, sepulchri: * et anxius est super me, spiritus meus: in theturbatum est cor meum.

5. Memor fui dierum antiquorum: * meditatus sum in omnibus operibus tuis: * in factis manuum tuarum meditabar.

6. Expandi manus meas ad te: * anima mea sicut terra sine aqua tibi.

7. Velociter exaudi me, Domine: * defecit spiritus meus.

8. Non avertas faciem tuam a me: * et similis ero descendentibus in lacum.

HEAR, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

2. And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3. For the enemy hath persecuted my soul: he hath brought down my life to the earth.

4. He hath made me to dwell in darkness, as those that have been dead of old: and my spirit is in anguish within me, my heart within me is troubled.

5. I remembered the days of old, I meditated on all thy works: I mused upon the works of thy hands.

6. I stretched forth my hands to thee: my soul is as earth without water unto thee.

7. Hear me speedily, O Lord: my spirit hath fainted away.

8. Turn not away thy face from me: lest I be like unto them that go down into the pit.

9. Audita fac mihi, me-
ne misericordiam tuam :
* quia in te speravi.

10. Notam fac mihi vi-
am in qua ambulem : *
quia ad te levavi animam
meam.

11. Eripe me de inimicis
meis, Domine, ad te con-
fugi : * doce me facere
voluntatem tuam, quia
Deus meus es tu.

12. Spiritus tuus bonus
deducet me in terram
rectam : * propter nomen
tuum, Domine, vivificabis
me in aequitate tua.

13. Educes de tribula-
tione animam meam : * et
in misericordia tua dis-
perdes inimicos meos.

14. Et perdes omnes qui
tribulant animam meam :
* quoniam ego servus
tuus sum.

Ant. Anxius est su-
per me spiritus meus, in
me turbatum est cor me-
um.

Ant. Ait latro ad ha-
tronem : Nos quidem
digna factis recipimus ;
hic autem quid fecit ?
Memento mei, Domine,
dum veneris in regnum
tuum.

9. Cause me to hear thy
mercy in the morning :
for in thee have I hoped.

10. Make the way known
to me wherein I should
walk : for I have lifted up
my soul to thee.

11. Deliver me from my
enemies, O Lord, to thee
have I fled : teach me
to do thy will, for thou
art my God.

12. Thy good spirit shall
lead me into the right
land : for thy name's
sake, O Lord, thou wilt
quicken me in thy jus-
tice.

13. Thou wilt bring my
soul out of troubles : and
in thy mercy thou wilt
destroy my enemies.

14. And thou wilt cut off
all them that afflict my
soul : for I am thy ser-
vant.

Ant. My spirit is in
anguish, my heart is
troubled within me.

Ant. One thief said to
the other : We indeed
receive what our actions
deserve ; but what has
this man done ? Remem-
ber me, O Lord, when
thou shalt come into thy
kingdom.

PSALM
DEUS, Deus meus,
&c. p. 158.

PSALM
DEUS misereatur, &c.
p. 159.

Ant. Att. latro ad la-
tronem: Nos quidem
signa factis recipimus:
hic autem quid fecit?
Memento mei, Domine,
cum veneris in regnum
tuum.

Ant. Cum conturbata
fuerit anima mea, Domi-
ne, misericordiae memor
eris.

Canticum Habacuc.

cap. iii.
DOMINE, audi vo-
cationem tuam, * et
timui.

2. Domine, opus tuum
* in medio annorum vi-
tifica illud.

3. In medio annorum no-
tum facies: * cum iratus
fueris, misericordiae re-
cordaberis.

4. Deus ab austro veniet,
et Sanctus de monte
Phara.

5. Operuit caelos gloria

PSALM
O GOD, my God,
&c. p. 158.

PSALM
MAY God have mer-
cy, &c. p. 159.

Ant. One thief said to
the other: We indeed
receive what our actions
deserve; but what has
this man done? Remem-
ber me, O Lord, when
thou shalt come into thy
kingdom.

Ant. When my soul
shall be in trouble, O
Lord, thou wilt be mind-
ful of thy mercy.

The Cantic of Habacuc,
chap. iii.

O Lord, I heard what
thou madest me
hear, and was afraid.

2. O Lord, thy work in
the midst of the years
bring it to life.

3. In the midst of the
years thou shalt make it
known: when thou art
angry, thou wilt remem-
ber mercy.

4. God will come from
the south, and the Holy
One from mount Phara.

5. His glory covered the

ejus: * et laudis ejus plena est terra.

6. Splendor ejus uultu
erit: * corda in manibus
ejus.

7. Ibi abscondita est fortitudo ejus: * ante faciem ejus ibit mors.

8. Et egreditur diabolus ante pedes eius: * stetit, et mensus est terram.

9. Aspexit, et dissolvit
Gentes: et contriti
sunt montes saculi. 100.

10. Incurvati sunt Colles
frondi, ab funibus
terminis.

den. Pro iniquitate vidi
tentoria Æthiopiæ: *

12. Namquid influmini-
re de fentibus. Dominus *

aut in fluminibus furor
 reus: vix in mari indigna-
 to furor, et cetera

Equi ascendes super
equos tuos et * 40 quadri-
gae tuae sabatis. 1892. 01

42. Suscitans suscitate
 arcum tuum iudicamenta
 tribusque cuncto oriturus es.

15. Fluvioscundæ testæ:
viderunt se et doluerunt

heavens : and the earth is
full of his praise.

6. His brightness shall be as the light; born in his hands.

7. There is his strength
hid : death shall go be-
fore his face.

8. And the devil shall go forth before his feet: he stood and measured the earth.

9 He beheld, and melted
the nations: and the an-
cient mountains were
crushed to pieces.

10. The hills of the world
were bowed down by the
journies of his eternity.

11. I saw the tents of Ethiopia for their iniquity: the curtains of the land of

10. Wast thou angry, O
Lord, with the rivers? or

was thy wrath upon the
rivers? or thy indigna-
tion in the sea?

13. Who will ride upon
thy horses, and thy cha-
riots are salvation.

14. Thou wilt surely take
up thy bow according to
the oaths which thou

rum transit.

16. Dedit abyssus vocem suam : * altitudo manus suas levavit.

17. Sol et luna steterunt in habitaculo suo, * in luce sagittarum tuarum, ibunt in splendore fulgurantis hastæ tue.

18. In fremitu concubitis terram : * et in furore obstupescies Gentes.

19. Egressus es in salutem populi tui, * in salutem cum Christo tuo.

20. Percussisti caput de domo impii : * denudasti fundamentum ejus usque ad collum.

21. Maledixisti sceptis ejus, capiti bellatorum ejus, * ventibus ut turbo ad dispergendum me.

22. Exultatio eorum * sicut ejus qui devorat pauperem in abscondito.

23. Viam fecisti in mari equis tuis, * in luto aquarum multarum.

were grieved : the great body of waters passed away.

16. The deep put forth its voice : the deep lifted up its hands.

17. The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

18. In thy anger thou wilt tread the earth under foot : in thy wrath thou wilt astonish the nations.

19. Thou wentest forth for the salvation of thy people, for salvation with thy Christ.

20. Thou struckest the head of the house of the wicked : thou hast laid bare his foundation even to the neck.

21. thou hast cursed their sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

22. Their joy was like that of him that devour-eth the poor man in secret.

23. Thou madest a way in the sea for thy horses, in the mud of many waters.

24. *Audivi, et conturbatus est venter meus : * a voce contremuerunt labia mea.*

25. *Ingrediatur putredo in ossibus meis, * et subter me scateat.*

26. *Ut requiescam in die tribulationis : * ut ascendam ad populum accinctum nostrum.*

27. *Ficus enim non floreat : * et non erit germen in vineis.*

28. *Mentietur opus olive : * et arva non afferant cibum.*

29. *Abscindetur de ovili pecus : * et non erit armentum in praeseptibus.*

30. *Ego autem in Domino gaudebo : * et exultabo in Deo Jesu meo.*

31. *Deus Domini fortitudo mea : * et pedes meos quasi cervorum.*

32. *Et super celsas montes deducet me victor : * super psalmis canentem.*

Ant. Cum conturbata fuerit anima mea, Domine, misericordiae memor eris.

24. I have heard, and my bowels were troubled : my lips trembled at the voice.

25. Let rottenness enter into my bones, and swarm under me.

26. That I may rest in the day of tribulation : that I may go up to our people that are girded.

27. For the fig-tree shall not blossom : and there shall be no spring in the vines.

28. The labour of the olive-tree shall fail : and the fields shall yield no food.

29. The flock shall be cut off from the fold : and there shall be no herd in the stalls.

30. But I will rejoice in the Lord : and I will rejoice in God my Jesus.

31. The Lord, God, is my strength : and he will make my feet like the feet of harts.

32. And he, the conqueror, will lead me upon my high places singing psalms.

Ant. When my soul shall be in trouble, O Lord, thou wilt be mindful of thy mercy.

Ant. Memento mei,
Domine, dum veneris in
regnum tuum.

Ant. Remember me,
O Lord, when thou shalt
come into thy kingdom.

PSALM CXLVIII.

L Audate Dominum de
cœlis; &c. p. 163.

Praise ye the Lord,
&c. p. 163.

PSALM CXLIX.

CANTATE Domino,
&c. p. 164.

SING to the Lord,
&c. p. 164.

PSALM CL.

L Audate Dominum in
sanctis ejus, p. 165.

Praise ye the Lord in
his sanctuary, p. 165.

Ant. Memento mei,
Domine, dum veneris in
regnum tuum.

Ant. Remember me,
O Lord, when thou shalt
come into thy kingdom.

V. Collocavit me in
obscuris.

V. He has placed me
in obscure places.

R. Sicut mortuos sæ-
culi.

R. Like the dead of the
world.

Ant. Posuerunt super
caput ejus causam ipsius
scriptam: Jesus Naza-
renus, Rex Judæorum.

Ant. They put over his
head the cause of his
death, written thus: Je-
sus of Nazareth, King of
the Jews.

Canticum Zachariæ,

The Canticle of Zachary,

Luc. i.

Luke i.

Benedictus, &c. p.
166.

Blessed be the Lord,
&c. p. 166.

Ant. Posuerunt super
caput ejus causam ipsius
scriptam: Jesus Naza-
renus, Rex Judæorum.

Ant. They put over his
head the cause of his
death, written thus: Je-
sus of Nazareth, King of
the Jews.

V. Christus factus est
pro nobis obediens usque
ad mortem: mortem au-
tem crucis.

V. Christ became obe-
dient for us unto death:
even the death of the
cross.

*Then is said, Pater noster in silence, the Psalm, Mi-
serere, p. 153, and the Prayer, Respice, as p. 168.*

MASS OF THE PRESANCTIFIED.

The priest with his ministers approach the altar in black vestments, without lights or incense, and prostrate themselves before it, whilst the acolytes cover it with a linen cloth. They then go up to the altar, and a reader reads aloud the following prophecy, which is read at the same time by the priest in a low voice :

Osee vi.

HEC dicit Dominus : In tribulatione sua mane consurgens ad me. Venite, et revertamur ad Dominum : quia ipse cepit et sanabit nos : percutiet et curabit nos. Vivificabit nos post duos dies : in die tertia suscitabit nos, et vivemus in conspectu ejus. Sciemus, sequemurque ut cognoscamus Dominum. Quasi dilectulum preparatus est egressus ejus, et veniet quasi imber nobis temporaneus et serotinus terræ. Quid faciam tibi Ephraim ? Quid faciam tibi Juda ? Misericordia vestra quasi nubes matutina : et quasi ros mane pertransiens. Propter hoc dolavi in prophetis, et occidieos in verbis oris mei : et judicia tua quasi lux egredientur. Quia mise-

Osee vi.

THUS says the Lord : In their affliction they will rise early to me. Come, and let us return to the Lord : for he hath taken us, and he will heal us : he will strike, and he will cure us. He will revive us after two days : on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim ? what shall I do to thee, O Juda ? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I

ricordiam volui, et non sacrificium, et scientiam Dei, plusquam holocaustis. mens shall go forth as the light. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

Tractus. — Domine, audi vultum tuum, et timor: consideravi opera tua, et expavi. V. In medio duorum animalium innotesceris: dum appropinquaverint anni, cognosceris: dum advenit tempus, ostenderis. V. In eo, dum conturbata fuerit anima mea, in ira misericordiae memor eris. V. Deus a Libano veniet, et Sanctus de monte umbroso et condenso. V. Operuit coelos majestas ejus: et laudis ejus plena est terra. and dark mountain. V. His Majesty overspread the heavens: and the earth is full of his praise.

Oremus.

Plectamus genua.

Levate.

Oratio.

DEUS, a quo et Judas reatus sui poenam, et confessionis suae latro praemium sumpsit: concede nobis tua propitiationis effectum: ut sicut in passione sua Jesus Christus Dominus noster

hewed them by the prophets: I have seen them by the words of thy mouth: and thy judgments shall go forth as the light. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

Tract. Habac. S. — Lord, I heard what thou tellest me hear, and I was afraid: I considered thy works, and trembled: V. Thou wilt appear between two animals: when thy years shall be accomplished, thou wilt make thyself known: when the time shall come, thou wilt be manifested. V. When my soul shall be in trouble, thou wilt remember thy mercy even in thy wrath. V. God will come from Libanus, and the Holy One from the shady mountain. V. His Majesty overspread the heavens: and the earth is full of his praise.

Let us pray.

Let us bend our knees.

Rise up.

The Prayer.

O God, from whom Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effect of thy mercy: that as our Lord Jesus Christ in his passion

diversa, utrisque intulit stipendia meritorum: ita nobis, ablato vetustatis errore, resurrectionis suae gratiam largiatur. Qui tecum vivit et regnat in unitate, &c.

bestowed on each a different recompense of his merits: so having destroyed the old man in us, he may give us the grace of his resurrection. Who lives, &c.

The following Lesson is sung by the sub-deacon.

Exod. xii.

IN diebus illis: Dixit Dominus ad Moysen et Aaron in terra Egypti: Mensis iste vobis principium mensium: primus erit in mensibus anni. Loquimini ad universum coetum filiorum Israel, et dicite eis: Decima die mensis, huius tollat unusquisque agnum per familias et domos suas. Sin autem minor est numerus, ut sufficere possit ad vescendum agnum, assumet vicinorum suum qui junctus est domui suae, juxta numerum animarum, quae sufficere possunt ad esum agni. Erunt autem agnus absque macula, masculus anniculus: juxta quem ritum tolletis et hœdum. Et servabitis eum usque ad quartam decimam diei mensis, huius: immolabitisque eum, universa multitudo filiorum Israel

Exod. xii.

IN those days: The Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour: that, joineath to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year, according to the rite also, you shall take a kid. And you shall keep it until the fourteenth

ad vesperam. Et sument de sanguine ejus, ac ponent super atrumque postem, et in superliminari-bus domoram, in quibus comedent illum. Et edent carnes nocte illa assas igni, et azymos panes, cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pedibus ejus et intestinis vorabitis. Nec remanebit quidquam ex eo usque mane. Si quid residuum fuerit, igne comburetis. Sic autem comedetis illum: renes vestros accingetis et calceamenta habebitis in pedibus, tenentes baculos in manibus, et comedetis festinantur. Est enim *Phase* (id est, transitus) Domini,

and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste. For it is the *Phase* (that is, the passage) of the Lord.

Tractus. — Eripe me, Domine, ab homine malo: a viro iniquo libera me. V. Qui cogitaverunt malitias in corde, tota die constituiebant praelia. V. Acuerunt linguas suas sicut serpentis: venenum

day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts, and upon the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof: neither shall there remain any thing of it until morning. If there shall be any thing left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins,

Tract. Ps. 139. — Rescue me, O Lord, from the wicked man: from the unjust man deliver me. V. They that continue mischief in their hearts, made war against me all the day. V. They sharp-

ened their tongues like that of a serpent: the venom of asps is under their lips. V. Keep me, O Lord, out of the sinner's hands: and from unjust men deliver me. V. Who have designed to supplant my steps: the proud have laid a hidden snare for me. V. And they have stretched out ropes for a snare for my feet: they have made a stumbling-block for me near the way. V. I said to the Lord, thou art my God: hear, O Lord, the voice of my prayer. V. O Lord, O Lord, the strength of my salvation, thou hast overshadowed my head in the day of battle. V. Deliver me not from the sinner against my desire: (they have formed designs against me: forsake me not, that they may never be exalted. V. The chief of those that are round up will overwhelm them: use thy name: and the presence of thy God. *The Passion of our Lord Jesus Christ, according to St. John, chapter VIII.* At that time: Jesus went forth with his disciples over the brook

tem Cedron, ubi erat hortus, in quem introivit ipse, et discipuli ejus. Sciebat autem et Judas, qui tradebat eum, locum: quia frequentur Jesus convenerat illuc cum discipulis suis. Judas ergo cum accepisset cohortem, et a Pontificibus et Pharisæis ministros, venit illuc cum laternis, et facibus, et armis. Jesus itaque sciens omnia, quæ ventura erant super eum, processit, et dixit eis: Quem quæritis? Responderunt ei; Jesum Nazarenum. Dicit eis Jesus: Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abierunt retrorsum, et ceciderunt in terram. Iterum ergo interrogavit eos: Quem quæritis? Illi autem dixerunt: Jesum Nazarenum. Respondit Jesus: Dixi vobis, quia ego sum. Si ergo me quæritis, sinite hos abire. Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdidici ex eis quemquam. Simon ergo Petrus habens gladium, eduxit eum: et

Cedron, where there was a garden, into which he entered with his disciples. Now Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of men and servants from the chief priests and the Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus said to them: I am he. And Judas also, who betrayed him, stood with them. As soon then as he had said to them: I am he: they went backward, and fell to the ground. Again therefore he said to them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered, I have told you, that I am he. If therefore you seek me, let these go their way. That the word might be fulfilled which

X

percussit Pontificis servum : et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus. Dixit ergo Jesus Petro : Mitte gladium tuum in vaginam. Calicem, quem dedit mihi Pater, non bibam illum ? Cohors ergo, et tribunus, et ministri Judæorum comprehenderunt Jesum, et ligaverunt eum : et adduxerunt eum ad Annam primum, erat enim socer Caiphæ, qui erat Pontifex anni illius. Erat autem Caiphas, qui consilium dederit Judæis : quia expedit unum hominem mori pro populo. Sequebatur autem Jesum Simon Petrus, et alius discipulus. Discipulus autem ille erat notus Pontifici, et introivit cum Jesu in atrium Pontificis. Petrus autem stabat ad ostiam foris. Exiit ergo discipulus alius, qui erat notus Pontifici, et dixit ostiariæ : et introduxit Petrum. Dixit ergo Petrus ostiariæ : Numquid et tu ex discipulis es hominis istius ? Dicit ille : Non sum. Stabant autem servi et ministri ad prunas, quia frigus

he said : Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword, drew it : and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Then Jesus said to Peter : Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it ? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him : and they led him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. Now Caiphas was he, who had given counsel to the Jews : that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the palace of the high-priest. But Peter stood at the door without. Then the other

erat, et calefaciebant se. Erat autem cum eis et Petrus stans, et calefaciens se. Pontifex ergo interrogavit Jesum de discipulis suis, et de doctrina ejus. Respondit ei Jesus: Ego palam locutus sum mundo: ego semper docui in synagoga, et in templo quo omnes Judæi conveniunt: et in occulto locutus sum nihil. Quid me interrogas? Interroga eos qui audierunt quid locutus sim ipsis: Ecce hi sciunt, quæ dixerim ego. Hæc autem cum dixisset, unus assistens ministrorum dedit aliam Jesu, dicens: Sic respondes Pontifici? Respondit ei Jesus: Si male locutus sum, testimonium perhibe de malo: Si autem bene, quid me cædis? Et misit eum Annas ligatum ad Caipham Pontificem. Erat autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei: Numquid et tu ex discipulis ejus es? Negavit ille, et dixit: Non sum. Dicit ei unus ex servis Pontificis, cognatus ejus, cujus abscidit Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum ergo

disciple who was known to the high-priest, went out, and spoke to the portress, and brought in Peter. And the maid that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and officers stood at the fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagoge, and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken to them: behold they know what things I have said. And when he had said these things, one of the officers standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have

negavit Petrus : et statim gallus cantavit. Adducunt ergo Jesum a Caipha in prætorium. Erat autem mane : et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent Pascha. Exivit ergo Pilatus ad eos foras, et dixit : Quam accusationem affertis adversus hominem hunc ? Responderunt et dixerunt ei : Si non esset hic malefactor, non tibi tradissemus eum. Dixit ergo eis Pilatus : Accipite eum vos, et secundum legem vestram judicate eum. Dixerunt ergo ei Judæi : Nobis non licet interficere quemquam. Ut sermo Jesu impleretur, quem dixit, significans qua morte esset moriturus. Introivit ergo iterum in prætorium Pilatus, et vocavit Jesum, et dixit ei : Tu es Rex Judæorum ? Respondit Jesus : A te et ipso hoc dicis, an alii dixerunt tibi de me ? Respondit Pilatus : Numquid ego Judæus sum ? Gens tua, et Pontifices tradiderunt tibi : Quid fecisti ? Respondit Jesus : Regnum meum non est de hoc mundo.

spoken evil, give testimony of the evil : but if well, why strikest thou me ? And Annas sent him bound to Caiphas the high-priest. And Simon Peter was standing warming himself. They said therefore to him : Art not thou also one of his disciples ? He denied it, and said : I am not. One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him : Did not I see thee in the garden with him ? Then Peter again denied : and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning : and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said : What accusation bring you against this man ? They answered and said to him : If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them : Take him you, and judge him according to your

Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Judæis. Nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit Jesus: Tu dicis quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati. Omnis qui est ex veritate, audit vocem meum. Dicit ei Pilatus: Quid est veritas? Et cum hoc dixisset, iterum exivit ad Judæos, et dicit eis: Ego nullam invenio in eo causam. Est autem consuetudo vobis ut unum dimittam vobis in pascha: vultis ergo dimittam vobis regem Judæorum? Clamaverunt ergo rursus omnes, dicentes: Non hunc, sed Barabbam. Erat autem Barabbas latro. Tunc ergo apprehendit Pilatus Jesum, et flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus: et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant: Ave rex Judæorum. Et dabant ei ala-

law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests have delivered thee up to me: what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, hear-

X 3.

pas. Exivit ergo iterum Pilatus foras, et dicit eis: Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam. (Exivit ergo Jesus portans coronam spineam et purpureum vestimentum.) Et dicit eis: Ecce homo. Cum ergo vidissent eum Pontifices, et ministri, clamabant, dicentes: Crucifige, crucifige eum. Dicit eis Pilatus: Accipite eum vos, et crucifigite: ego enim non invenio in eo causam. Responderunt ei Judæi: Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit. Cum ergo audisset Pilatus hunc sermonem: magis timuit. Et ingressus est in prætorium iterum: et dixit ad Jesum: Unde es tu? Jesus autem responsum non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris? Nescis, quia potestatem habeo crucifigere te, et potestatem habeo dimittere te? Respondit Jesus: Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit

eth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch, will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus, and scourged him. And the soldiers plating a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews: and they gave him blows. Pilate therefore went forth again, and saith to them: Behold I bring him forth to you, that you may know that I find no cause in him. (So Jesus came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the man. When the chief priests therefore and the



*To Jesus came forth bearing the crown of thorns &
the purple garment. And he / Pilate / saith to them
Behold the Man* John 19.5.

Published Sep. 17. 1806 by Keating & Co. 37. Duke Street, Grosvenor Square.



tibi, majus peccatum habet. Et exinde quærebat Pilatus dimittere eum. Judæi autem clamabant, dicentes: Si hunc dimittis, non es amicus Cæsaris. Omnis enim qui se regem facit contradicit Cæsari. Pilatus autem cum audisset hos sermones, adduxit foras Jesum: et sedit pro tribunali, in loco qui dicitur Lithostrotos, Hebraice autem Gabbatha. Erat autem parasceve paschæ, hora quasi sexta, et dicit Judæis: Ecce rex vester. Illi autem clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem vestrum crucifigam? Responderunt pontifices: Non habemus regem nisi Cæsarem. Tunc ergo tradidit eis illum ut crucifigeretur. Susceperunt autem Jesum, et eduxerunt, et bajulans sibi crucem exivit in eum, qui dicitur Calvariæ, locum, Hebraice autem Golgotha: ubi crucifixerunt eum, et cum eo alios duos, hæc et hinc; medium autem Jesum. Scripsit autem et titulum Pilatus: et posuit super crucem. Erat autem scriptum: *Jesus Nazarenus,*

officers had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him. The Jews answered him: We have a law, and according to the law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For

Rex Judæorum. Hunc ergo titulum multi Judæorum legerunt; quia prope civitatem erat locus, ubi crucifixus est Jesus. Et erat scriptum Hebraice, Græce, et Latine. Dicebant ergo Pilato pontifices Judæorum: Noli scribere rex Judæorum: Sed quia ipse dixit, rex sum Judæorum. Respondit Pilatus: Quod scripsi, scripsi. Milites ergo cum crucifixissent eum, acceperunt vestimenta ejus (et fecerunt quatuor partes: unicuique militi partem) et tunicam. Erat autem tunica inconvulsilis, desuper contexta per totum. Dixerunt ergo ad invicem: Non scindamus eam, sed sortiamur de illa cujus sit. Ut scriptura impleretur, dicens: Partiti sunt vestimenta mea sibi: et in vestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem juxta crucem Jesu mater ejus, et soror matris ejus Maria Cleophæ, et Maria Magdalene. Cum vidisset ergo Jesus matrem, et discipulum stantem quem diligebat, dicit matri suæ:

whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then therefore he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha. Where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: JESUS OF NAZARETH THE KING OF THE JEWS.

Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit eam discipulus in suam. Postea sciens Jesus, quia omnia consummata sunt, ut consummaretur scriptura, dixit: Sitio. Vas ergo erat positum acetoplenum. Illi autem spongiam plenam aceto hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit: Consummatum est. Et inclinato capite, tradidit spiritum.†

his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be: that the scripture might be fulfilled which saith: *They have parted my garments among them: and upon my vesture they have cast lots.* And the soldiers indeed did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they put a sponge full of vinegar about hyssop, and put it to his mouth. When Jesus

This title therefore many of the Jews did read, because the place where Jesus was crucified, was nigh to the city. And it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, the king of the Jews; but that he said, I am the king of the Jews. Pilate answered: What I have written, I have written. Then the soldiers, when they had crucified him, took

therefore had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost. †

† *Here all kneel, and pause a little, to meditate on the redemption of mankind.*

Judæi ergo (quoniam parasceve erat) ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati,) rogaverunt Pilatum ut frangerentur eorum crura et tollerentur. Venerunt ergo milites: et primi quidem fragerunt crura, et alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent ut viderunt eum jam mortuum, non frangerunt ejus crura. Sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua. Et qui vidit, testimonium perhibuit, et verum est testimonium ejus. Et ille scit quia vera dicit: Ut et vos credatis. Facta sunt enim hæc ut scriptura impleatur: Os non comminuetis ex eo. Et iterum alia scriptura dicit: Videbunt in quem transfixerunt.

Then the Jews, (because it was the parasceve) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it gave testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the scripture might be fulfilled:

You shall not break a bone of him. And again another scripture saith: They shall look on him whom they pierced.

Here Munda cor meum is said, as p. 49, but the blessing is not asked, nor are the lights used, as at other gospels, nor does the priest kiss the book at the end thereof.

Post hæc autem rogavit Pilatum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occultus autem propter metum Judæorum,) ut tolleretur corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodemus, qui venerat ad Jesum nocte priimum, ferens mixturam myrrhæ et aloes, quasi libras centum. Acceperunt ergo corpus Jesu et ligaverunt illud linteis cum aromatibus, sicut morsetur Judæi sepelire. Erat autem in loco, ubi crucifixus est hortus: et in horto monumentum novum, in quo nondum quisquam positus erat. Ibi ergo propter parasceven Judæorum, quia juxta erat monumentum, posuerunt Jesum.

And after these things Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave him leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. They took therefore the body of Jesus, and wound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was a garden in the place, where he was crucified: and in the garden a new sepulchre, wherein no man yet had been laid.

There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

Then the priest at the epistle corner says the following prayers:

O Remus dilectissimi nobis, pro ecclesia **L** Et us pray, beloved brethren, for the

sancta Dei: ut eam Deus
et Dominus noster pacifi-
care, adunare, et custo-
dire dignetur toto orbe
terrarum: subjiciens ei
principatus, et potestates:
detque nobis quietam et
tranquillam vitam de-
gentibus glorificare De-
um Patrem omnipoten-
tem.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempi-
terne Deus, qui glo-
riam tuam omnibus in
Christo gentibus revelas-
ti: custodi opera miseri-
cordiæ tuæ: ut ecclesia
tua toto orbe diffusa, sta-
bili fide in confessione tui
nominis perseveret. Per
eundem Dominum nos-
trum Jesum Christum.

R. Amen.

OREMUS et pro
beatissimo Papa
nostro N. ut Deus et Do-
minus noster, qui elegit
eum in ordine episcopa-
tus, salvum atque inco-
lumen custodiat ecclesiæ
sue sancte, ad regendum
populum sanctum Dei.

holy church of God:
that our God and Lord
will be pleased to give it
peace, maintain it in uni-
on, and preserve it over
the earth: subjecting to
it the princes and poten-
tates of the world: and
grant us that live in peace
and tranquillity, grace to
glorify God the Father
Almighty.

Let us pray.

Let us bend our knees.

Rise up.

Almighty and ever-
lasting God, who
by Christ has revealed
thy glory to all nations:
preserve the works of thy
mercy: that thy church
spread over all the world,
may persevere with a
constant faith in the con-
fession of thy name.
Through the same Lord
Jesus Christ.

R. Amen.

LET us pray also for
our holy Father Pope
N. that our Lord God,
who elected him to the
order of the episcopacy,
will preserve him in health
and safety for the good
of his holy church, to
govern the holy people of
God.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempiterne Deus, cujus iudicio universa fundantur: respice propitius ad preces nostras, et electum nobis antistitem tua pietate conserva: ut christiana plebs, quæ te gubernatur auctore, sub tanto pontifice, credulitatis suæ meritis augeatur. Per Dominum nostrum Jesum Christum.

R. Amen.

OREMUS et pro omnibus episcopis, presbyteris, diaconibus, subdiaconibus, acolythis, exorcistis, lectoribus, ostiariis, confessoribus, virginibus, viduis, et pro omni populo sancto Dei.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempiterne Deus, cujus spiritu totum corpus ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes: ut gratiæ tuæ munere, ab omnibus tibi

Let us pray.

Let us bend our knees.

Rise up.

Almighty and everlasting God, by whose judgment all things are founded: mercifully regard our prayers, and by thy goodness preserve our bishop chosen for us: that the christian people, that is governed by thy authority, may increase the merits of their faith under so great a prelate. Through our Lord Jesus Christ.

R. Amen.

LET us pray also for all bishops, priests, deacons, sub-deacons, acolytes, exorcists, readers, door-keepers, confessors, virgins, widows, and for all the holy people of God.

Let us pray.

Let us bend our knees.

Rise up.

Almighty and everlasting God, by whose spirit the whole body of the church is sanctified and governed: hear our prayers for all orders: that by the assistance of thy grace, thou

Y

gradibus fideliter servia-
tur. Per Dominum nos-
trum, &c.

R. Amen.

OREMUS et pro
christianissimo rege
nostro N. ut Deus et Do-
minus noster subditas illi
faciat omnes barbares na-
tiones, ad nostram perpet-
uam pacem.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempi-
terne Deus, in cujus
manu sunt omnium po-
testates, et omnium jura
regnorum: respice benignus
ad Magnæ Britan-
niæ imperium: ut gentes,
quæ in sua feritate confi-
dunt, potentiæ tuæ dex-
tera comprimantur. Per
Dominum nostrum.

R. Amen.

OREMUS et pro cate-
chumenis nostris: ut
Deus et Dominus noster
adaperiat aures præcor-
diorum ipsorum, januam-
que misericordiæ: ut per
lavacrum regenerationis
accepta remissione omni-

mayest be faithfully
served by all degrees.
Thro' our Lord, &c.

R. Amen.

LET us pray also for
our most christian
king N. that our Lord
and God will reduce to
his obedience all barba-
rous nations, for our per-
petual peace.

Let us pray.

Let us bend our knees.

Rise up.

ALmighty and ever-
lasting God, in
whose hands are the pow-
er of all men, and the
rights of all kingdoms;
graciously look upon the
kingdom of Great Bri-
tain: that the nations
that confide in their fiercè-
ness may be suppressed
by the power of thy
right hand. Thro' our
Lord, &c.

R. Amen.

LET us pray also for
our catechumens:
that our Lord God would
open the ears of their
hearts, and the gate of
his mercy: that having
received, by the laver of
regeneration, the remis-

um peccatorum, et ipsi inveniantur in Christo Jesu Domino nostro.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempiternus Deus, qui ecclesiam tuam nova semper prole fecundas: auge fidem et intellectum catechumenis nostris: ut renati fonte baptismatis, adoptionis tuæ filius aggregentur. Per Dominum nostrum.

R. Amen.

OREMUS, dilectissimi nobis, Deum Patrem omnipotentem, ut cunctis mundum purget erroribus: morbos auferat: famem depellat: aperiat carceres: vincula dissolvat: peregrinantibus reditum: infirmantibus sanitatem: navigantibus portum salutis indulgeat.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempiternus Deus, mœstorum consolatio: laborantium fortitudo: per-

sion of all their sins, they also may belong to our Lord Jesus Christ.

Let us pray.

Let us bend our knees.

Rise up.

Almighty and everlasting God, who always makest thy church fruitful in new children: increase the faith and understanding of our catechumens: that being regenerated in the waters of baptism, they may be admitted into the society of thy adopted children. Thro' our Lord.

R. Amen.

LET us pray, beloved brethren, to God the Father Almighty, that he would purge the world of all errors: cure diseases: drive away famine: open prisons: break chains: grant a safe return to travellers: health to the sick: and a secure haven to such as are at sea.

Let us pray.

Let us bend our knees.

Rise up.

Almighty and everlasting God, the comfort of the afflicted, and the strength of those

Y 2

veniant ad te preces de quacumque tribulatione clamantium : ut omnes sibi in necessitatibus suis misericordiam tuam gaudeant affuisse. Per Dominum nostrum.

R. Amen.

OREMUS et pro hæreticis et schismaticis : ut Deus et Dominus noster eruat eos ab erroribus universis : et ad sanctam Matrem Ecclesiam Catholicam atque Apostolicam revocare dignetur.

Oremus.

Flectamus genua.

Levate.

OMnipotens sempiternus Deus, qui salvas omnes, et neminem vis perire : respice ad animas diabolica fraude deceptas : ut omni hæretica pravitate deposita, errantium corda resipiscant : et ad veritatis tuæ redeant unitatem. Per Dominum nostrum, &c.

R. Amen.

OREMUS et pro perfidis Judæis : ut Deus et Dominus noster auferat velamen de cordibus eorum : ut et ipsi agnos-

that labour : let the prayers of those that call upon thee in any trouble, be heard by thee : that all may with joy find the effects of thy mercy in their necessities. Thro' our Lord. *R. Amen.*

LET us pray also for heretics and schismatics : that our Lord God would be pleased to deliver them from all their errors : and recall them to our holy Mother the Catholic and Apostolic Church.

Let us pray.

Let us bend our knees.

Rise up.

ALmighty and everlasting God, who savest all, and wilt have no man perish : look on the souls that are seduced by the deceit of the devil : that the hearts of those that err, having deposed all heretical malice, may repent, and return to the unity of thy truth. Thro' our Lord, &c. *R. Amen.*

LET us pray also for the perfidious Jews : that our Lord God would withdraw the veil from their hearts : that they

cant Jesum Christum Dominum nostrum.

Omnipotens sempiterne Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis: exaudi preces nostras quas pro illius populi obsecratione deferimus: ut agnita veritatis tuæ luce, quæ Christus est, a suis tenebris eruantur. Per eundem Dominum nostrum.

R. Amen.

OREMUS et pro Paganis: ut Deus omnipotens auferat iniquitatem a cordibus eorum: ut relictis idolis suis, convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Dominum nostrum.

Oremus.

Flectamus genua.

Levate.

Omnipotens sempiterne Deus, qui non mortem peccatorum, sed vitam semper inquiris: suscipe propitius orationem nostram, et libera eos ab idolorum cultura: et aggrega ecclesiæ tuæ sanctæ, ad laudem et glo-

also may acknowledge our Lord Jesus Christ.

Almighty and everlasting God, who denicest not thy merry even to the perfidious Jews: hear our prayers, which we pour forth for the blindness of that people: that by acknowledging the light of thy truth, which is Christ, they may be brought out of their darkness. Thro' the same Lord. R. Amen.

LET us pray also for the Pagans: that Almighty God would take iniquity out of their hearts: that by quitting their idols, they may be converted to the true and living God, and his only Son Jesus Christ, our God and Lord.

Let us pray.

Let us bend our knees.

Rise up.

Almighty and everlasting God, who seekest not the death, but the life of sinners: mercifully hear our prayers, and deliver them from the worship of idols: and for the praise and glory of thy name, adiuva thau-

3.

riam nominis tui. Per into thy holy church.
 Dominum nostrum. Thro' our Lord.
 R. Amen. R. Amen.

After reading the foregoing prayers, the priest puts off his upper vestment, and taking down the cross covered with a veil from the altar, he goes with the deacon and subdeacon to the epistle corner of the altar, where he uncovers the top of it, and shews it to the people, singing with the deacon and subdeacon the following Anthem :

Ant. Ecce lignum crucis, in quo salus mundi perpendit.

Ant. Behold the wood of the cross, on which hung the salvation of the world.

To which the choir, prostrate on the ground, answer :
Venite, adoremus. Come, let us adore.

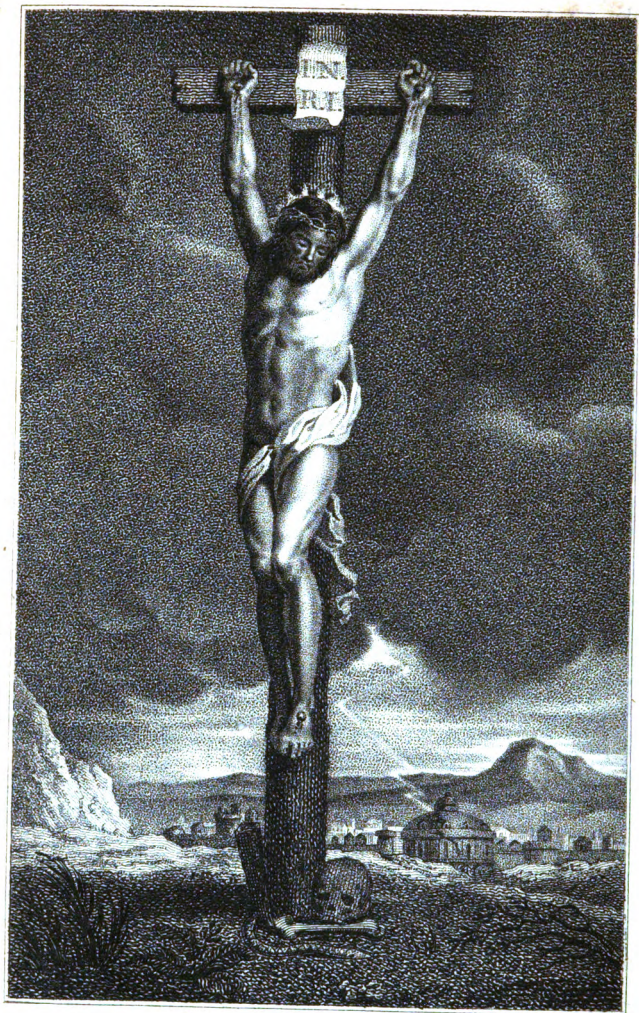
From thence the priest proceeds again to the epistle corner, where he uncovers the right arm of the cross, singing a second time, Ecce lignum, &c. as before. Lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time, Ecce lignum, &c. After which he carries it to a place prepared before the altar, where himself first adores it, and then all the clergy and laity, two and two, kneeling thrice on both knees, and kissing the feet of the crucifix.

During the adoration, two chanters in the middle of the choir sing the following verses, wherein the Redeemer of the world is represented as reproaching the Jews for their ingratitude :

POPULE meus, quid feci tibi? aut in quo contristavi te? Responde mihi

MY people, what have I done to thee? or in what have I grieved thee? Answer me.





Popule meus, quid feci tibi? . . .

Ego te exaltavi magna virtute :

Et tu me suspendisti in patibulo crucis.

Missa Prosanctificata

London Published by Keating, Brown & Co. April 15. 1868.

V. Quia eduxi te de terra Ægypti : parasti crucem Salvatori tuo. V. Because I brought thee out of the land of Egypt : thou hast prepared a cross for thy Saviour.

One side of the choir sings :

Agios ô Theos. Holy God.

The other side answers :

Sanctus Deus. Holy God.

The first side :

Agios ischyros. Holy and strong God.

The second side :

Sanctus fortis. Holy and strong God.

The first side :

Agios athanatos, ei-son imas. Holy and immortal God, have mercy upon us.

The second side :

Sanctus immortalis, miserere nobis. Holy and immortal God, have mercy upon us.

After this, two of the second side sing :

V. Quia eduxi te per desertum quadraginta annis : et manna cibavi te, et introduxi te in terram satis bonam parasti crucem Salvatori tuo. V. Because I have led thee thro' the desert forty years : and fed thee with manna, and brought thee into an excellent land; thou hast prepared a cross for thy Saviour.

Then Agios ô Theos is repeated as above, and two of the first side sing :

V. Quid ultra debui facere tibi, et non feci? Ego quidem plantavi te vineam meam speciosissimam : et tu facta es mihi nimis amara : aceto namque sitim meam potasti : et lancea perforasti latus Salvatori tuo. V. What more could I do for thee, which I have not done? I planted thee a most beautiful vine : and thou hast proved exceeding bitter to me : for in my thirst thou gavest me vinegar to drink : and with a spear thou hast pierced the side of thy Saviour.

Agios ô Theos is repeated as before.

The following Responses are sung alternately by two chanters on each side of the choir, both sides repeating V. Popule meus, p. 258, after each verse.

Two of the second side :

V. Ego propter te flagellavi Ægyptum cum primogenitis suis : et tu me flagellatum tradidisti.	V. For thy sake I have scourged Egypt with her first-born : and thou hast delivered me to be scourged.
---	--

Both sides repeat Popule meus, My people.

Two of the first side :

V. Ego eduxi te de Ægypto, demerso Pharaone in mare Rubrum : et tu me tradidisti principibus sacerdotum.	V. I brought thee out of Egypt, having drowned Pharaoh in the Red-sea : and thou hast delivered me over to the chief priests.
--	---

Both sides repeat Popule meus.

Two of the second side :

V. Ego ante te aperui mare : et tu aperuisti lancea latus meum.	V. I opened the sea before thee : and thou with a spear hast opened my side.
---	--

Both sides repeat Popule meus.

Two of the first side :

V. Ego ante te præivi in columna nubis : et tu me deduxisti ad prætorium Pilati.	V. I went before thee in a pillar of a cloud : and thou hast brought me to the palace of Pilate.
--	--

Both sides repeat Popule meus.

Two of the second side :

V. Ego te pavi manna per desertum : et tu me cæcidisti alapis et flagellis.	V. I fed thee with manna in the desert : and thou hast beaten me with buffets and scourges.
---	---

Both sides repeat Popule meus.

Two of the first side :

V. Ego te potavi aqua salutis de petra : et tu me potasti felle et aceto.

V. I gave thee whole-some water to drink out of the rock : and thou hast given me gall and vinegar.

Both sides repeat Popule meus.

Two of the second side :

V. Ego propter te Chanæorum reges percussi : et tu percussisti arundine caput meum.

V. For thy sake I struck the kings of the Chanaanites : and thou hast struck my head with a reed.

Both sides repeat Popule meus.

Two of the first side :

V. Ego dedi tibi sceptrum regale : et tu dedisti capiti meo spineam coronam.

V. I gave thee a royal sceptre : and thou hast given me a crown of thorns.

Both sides repeat Popule meus.

Two of the second side :

V. Ego, te exaltavi magna virtute : et tu me suspendisti in patibulo crucis.

V. I have exalted thee with great strength : and thou hast hanged me on the gibbet of the cross.

Both sides repeat Popule meus, and then sing the following Antiphon.

CRUCEM tuam adoramus, Domine : et sanctam resurrectionem tuam laudamus, et glorificamus : ecce enim propter lignam venit gaudium in universo mundo. *Psalmus.* Deus misereatur nostri, et benedicat no-

WE adore thy cross, O Lord : and we praise and glorify thy holy resurrection : for by the wood of the cross the whole world is filled with joy. *The Psalm.* Let God have mercy on us, and bless us : let his counte-

bis : illuminet vultum nance enlighten us : and
 suum super nos, et mise- let him have mercy on us.
 reatur nostri. *Ant.* Cru- *Then is repeated,* We
 cem tuam. adore.

After this is sung ✕ *Crux fidelis and* * *Dulce lig-
 num, which are alternately repeated after each verse
 of the succeeding hymn, PANGE, &c. is sung in the
 following manner :*

✕ **C**RUX fidelis inter
 omnes !
 Arbor una nobilis :

Nulla silva talem profert

Fronde, flore, germine.

* **D**ulce lignum, dulces
 clavos,
 Dulce pondus sustinet.

HYMNUS.

PANGE, lingua, glo-
 riosi
 Lauream certaminis :

Et super crucis trophæo

Dic triumphum nobilem :

Qualiter Redemptor orbis

Immolatus vicerit.

✕ *Crux fidelis is repeated as far as* Dulce lignum.
 De parentis protoplasti

Fraude Factor condo-
 lens,

O Faithful cross ! **O**
 noblest tree !

In all our woods there's
 none like thee :

No earthly groves, no
 shady bow'rs

Producesuch leaves, such
 fruit, such flow'rs.

Sweet are the nails, and
 sweet the wood,
 That bears a weight, so
 sweet and good.

THE HYMN.

SING, O my tongue,
 devoutly sing,
 The glorious laurels of our
 king :

Sing the triumphant vic-
 tory

Gain'd on a cross erected
 high :

Where man's Redeemer
 yields his breath,
 And dying conquers hell
 and death.

With pity our Creator
 saw

His noble work transgress
 his law,

Quando pomi noxialis	When our first parents rashly eat
In necem morsu ruit :	The fatal tree's forbidden meat :
Ipse lignum tunc notavit,	He then resolv'd the cross's wood
Damna ligni ut solveret.	Should make that wood's sad damage good.

* *Dulce lignum is repeated.*

Hoc opus nostræ salutis,	By this wise method God design'd,
Ordo depoposcerat ;	From sin and death to save mankind ;
Multiformis proditoris	Superior art with love combines,
Ars ut artem falleret :	And arts of Satan coun- termine :
Et medelam ferret inde,	And where the traitor gave the wound,
Hostis unde læserat.	There healing remedies are found.

✝ *Crux fidelis is repeated.*

Quando venit ergo sæcri	When the full time de- creed above,
Plenituda temporis,	Was come, to shew this work of love,
Missus est ab arce Patris	Th' eternal Father sends his Son,
Natus, orbis conditor ;	The world's creator from the throne ;
Atque ventre virginali	Who on our earth, this vale of tears,
Carne amictus prodiit.	Cloth'd with a Virgin's flesh appears.

* *Dulce lignum is repeated.*

Vagit infans inter arta	Thus God made man an infant lies,
Conditus præsepia :	And in a sordid manger cries :

Membra pannis involuta	His sacred limbs by Mary
Virgo mater alligat :	boudh,
Et Dei manus, pedesque	The poorest tatter'd rags
	surround :
Strieta cingit fascia.	And God's incarnate feet
	and hands
	Are closely wrapp'd in
	swathing bands.

✝ Crux fidelis *is repeated.*

Lustra sex qui jam pere-	Full thirty years were
git,	freely spent,
Tempus implens corpo-	In this our mortal banish-
ris :	ment :
Sponte libera Redemptor	And then the Son of Man
	decreed
Passioni deditus ;	For the lost sons of men
	to bleed ;
Agnus in crucis levatur	And on the cross a victim
	laid
Immolandus stipite.	The solemn expiation
	made.

* Dulce lignum *is repeated.*

Felle potus ecce languet ;	Gall was his drink ; his
	flesh they tear
Spina, clavi, lancea	With thorns and nails, a
	cruel spear
Mite corpus perforarunt,	Pierces his side, from
	whence a flood
Unda manat, et cruor :	Streams forth of water
	mix'd with blood :
Terra, pontus, astra, mun-	With what a tide are
dus,	wash'd again
Quo lavantur flumine ?	The sinful earth, the stars
	and main ?

✝ Crux fidelis *is repeated.*

Flecte ramos arbor alta,	Bend, tow'ring tree, thy
	branches bend,

Tensa laxa viscera,	Thy native stubbornness
Et rigor lentescat ille,	suspend ;
Quem dedit nativitas :	Let not stiff nature use
Etsuperni membra Regis,	its force,
Tende miti stipite.	To weaker sap have now
	recourse :
	With softest arms receive
	thy load,
	And gently bear our dy-
	ing God.

** Dulce lignum is repeated.*

Sola digna tu fuisti	On thee alone the Lamb
Ferre mandi victimam ;	was slain,
Atque portum præparare	That reconcil'd the world
Area mundo naufrago,	again ;
Quam sacer cruor per-	And when on raging seas
unxit,	was tost
Fusus igni corpore.	The shipwreck'd world
	and mankind lost,
	Besprinkled with his sa-
	cred gore,
	Thou safely brought'st
	them to the shore.

+ Crux fidelis is repeated.

Sempiterna sit beatæ	All glory to the sacred
Trinitati gloria ;	Three,
Æqua Patri, Filioque,	One undivided Deity ;
Par decus Paraclito :	To Father, Holy Ghost,
Unius, Trinique nomen	and Son,
Laudet universitas. Amen.	Be equal praise and ho-
	mage done.
	Let the whole universe
	proclaim
	Of One and Three the
	glorious name. Amen.

When the adoration of the cross is almost finished, the candles are lighted, and the cross is placed again upon the altar. Then the priest with his ministers and clergy go in procession to the place where the B. Sacrament was put the day before, from whence he brings it back in the same order as it was carried thither. During the procession is sung the following

HYMN.

VExilla regis prode-
unt,

Fulget crucis mysterium:

Qua vitam mortem pertulit,

Et morte vitam protulit.

2. Quæ vulnerata lan-
cea

Mucrone diro criminum.

Ut nos lavaret sordibus,

Manavit unda et san-
guine.

3. Impleta sunt quæ
concinit

David fideli carmine,

Dicendo nationibus,

Regnavit a ligno Deus.

4. Arbor decora et ful-
gida,

Ornata regis purpura,

BEhold the royal en-
signs fly,

Bearing the cross's mys-
tery:

Where life itself did
death endure,

And by that death did
life procure.

2. A cruel spear let out
a flood

Of water mix'd with sav-
ing blood,

Which gushing from the
Saviour's side,

Drown'd our offences in
the tide.

3. The mystery we now
unfold,

Which David's faithful
verse foretold,

Of our Lord's kingdom,
whilst we see

God ruling nations from
a tree.

4. O lovely tree, whose
branches wore

The royal purple of his
gore:

Electa digno stipite	How glorious does thy body shine,
Tam sancta membra tan- gere?	Supporting members so divine?
5. Beata, cujus brachii	5. The world's blest balance thou wert made,
Pretium pendit sæculi,	Thy happy beam its pur- chase weigh'd,
Statera facta corporis,	And bore his limbs, who snatch'd away
Tulitque prædam tartari.	Devouring hell's expect- ed prey.
6. O crux ave spes unica,	6. Hail, cross, our hope, on thee we call,
Hoc passionis tempore :	Who keep this mournful festival :
Piis adange gratiam,	Grant to the just increase of grace,
Reisque dele crimina.	And ev'ry sinner's guilt efface.
7. Te, fons salutis Tri- nitas,	7. Blest Trinity, we praises sing
Collaudet omnis spiritus :	To thee, from whom all graces spring ;
Quibus crucis victoriam	Celestial crowns on those bestow,
Largiris, adde præmium. Amen.	Who conquer by the cross below. Amen.

The priest then places the blessed Sacrament on the altar, fumes it with incense on his knees, and lays the sacred host on the corporal. Then wine and water is put into the chalice, and incense into the censer ; with which the priest fumes the sacred host and the offering of wine and water, saying :

INcensum istud a te be-
nedictum, ascendat **L**ET this incense bles-
sed by thee, ascend

ad te, Domine: et descendat super nos misericordia tua.

to thee, O Lord: and let thy mercy descend to us.

Then he fumes the altar, saying:

D Irigatur Domine, oratio mea, sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

L ET my prayer, O Lord, ascend like incense in thy sight: let the lifting up of my hands be an evening sacrifice. Set, O Lord, a guard on my mouth, and a door to my lips: that my heart my not incline to words of malice, to make excuses for my sins.

When he gives the censer to the deacon, he says:

A ccendat in nobis Dominus ignem sui amoris et flammam æternæ charitatis. Amen.

M AY the Lord kindle in us the fire of his love, and the flame of eternal charity. Amen.

After this he goes down from the altar on the epistle-side, and there washes his hands: then returning to the middle thereof, bowing down, he says:

I N spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

A Ccept us, O Lord, in the spirit of humility, and with a contrite heart: and make our sacrifice be so performed this day in thy sight, as to please thee, O Lord God.

Then he turns to the people, and says:

O RATE fratres, ut meum ac vestrum

B Rethren, pray that my sacrifice and

^sacrificium acceptabile your's may be acceptable
fiat apud Deum Patrem to God the Father al-
Omnipotentem. mighty.

And he turns back the same way, and says :

Oremus.

PRæceptis salutaribus
moniti, et divina in-
stitutione formati, aude-
mus dicere :

PATER noster, &c. as
p. 65.

R. Sed libera nos a
malo.

Let us pray.

INstructed by thy
wholesome precepts,
and following thy divine
institution we presume to
say :

OUR Father, &c. as
p. 65.

R. But deliver us from
evil.

Then the priest says to himself Amen, and then aloud :

Libera nos, quæsumus
Domine, ab omni-
bus malis, præteritis,
præsentibus, et futuris : et
intercedente beata et glo-
riosa semper Virgine Dei
genitrice Maria, cum
beatis Apostolis tuis Pe-
tro et Paulo, atque An-
drea, et omnibus sanctis,
da propitius pacem in
diebus nostris : ut ope
misericordiæ tuæ adjuti,
et a peccato simus sem-
per liberi, et ab omni
perturbatione securi. Per
eundem, &c.

Deliver us, O Lord,
we beseech thee,
from all evils, past, pre-
sent, and to come : and
by the intercession of the
blessed and ever glorious
Virgin Mary, mother of
God, with the blessed
Apostles Peter and Paul,
and Andrew, and all the
saints, mercifully grant
peace in our days :
that by the assistance of
thy mercy we may be
always freed from sin,
and secure from all dis-
turbance. Thro', &c.

R. Amen.

R. Amen.

Having adored the Host on his knees, he puts the paten beneath it, and elevates it, that it may be adored by the people. Then dividing it into three parts, he puts the least part into the chalice, and says the following prayer :

PErceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem : sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medellam percipiendam. Qui vivis. Amen.

LET not the receiving of thy body, O Lord Jesus Christ, which I unworthy presume to take, turn to my judgment and condemnation : but thro' thy mercy let it be an effectual security and cure of my soul and body. Who livest. Amen.

Taking the paten with the body of Christ, he says, with the greatest humility and reverence,

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the heavenly bread, and will call on the name of the Lord.

Here he strikes his breast, and says thrice :

Domine, non sum dignus, ut intres sub tectum meum : sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy thou shouldst enter under my roof : but say only the word, and my soul shall be healed.

After which, he signs himself with the blessed sacrament, saying :

COrpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

MAY the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Then he reverently receives the body, and immediately after the particle of the sacred host with the wine in the chalice: and having, as usual, washed his fingers, and taken the purification, bowing in the middle of the altar, with his hands joined, he says:

QUOD ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

GRANT, O Lord, that what we have taken with our mouth, we may receive with a pure heart: and that of a temporal gift, it may become to us an eternal remedy.

After the departure of the priest from the altar, the same VESPERS are recited as yesterday, p. 179, except the Ant. at Magnificat.

Ant. Cum accepisset acetum, dixit: Consummatum est: et inclinatum capite, emisit spiritum.

Ant. When he had taken the vinegar, he said: It is finished: and bowing down his head, he expired.

Magnificat, &c. p. 186.

MY soul magnifies, &c. p. 186.

Ant. Cum accepisset acetum dixit: Consummatum est: et inclinato capite, emisit spiritum.

Ant. When he had taken the vinegar, he said: It is finished: and bowing down his head, he expired.

V. Christus factus est pro nobis obediens usque ad mortem: mortem autem crucis.

V. Christ became obedient for us to death: even the death of the cross.

Pater noster in secret, the Psalm Miserere, p. 153, and the Prayer Respice, p. 168.

ON GOOD-FRIDAY EVENING.

HOLY SATURDAY AT MATINS.

THE FIRST NOCTURN.

ANTIPHONA.

In pace in idipsum
dormiam et requiescam.

THE ANTIPHON.

In peace I will both
sleep and rest.

PSALM IV.

CUM invocarem, ex-
audivit me Deus
justitiæ meæ: * in tribu-
latione dilatasti mihi.

2. Miserere mei, * et ex-
audi orationem meam.

3. Filii hominum usque-
quo gravi corde? * ut
quid diligitis vanitatem,
et quæritis mendacium?

4. Et scitote quoniam
mirificavit Dominus sanc-
tum suum: * Dominus
exaudiet me, eum clama-
vero ad eum.

5. Irascimini, et nolite
peccare: * quæ dicitis in
cordibus vestris, in cubi-
libus vestris compungi-
mini.

6. Sacrificate sacrificium
justitiæ, et sperate in
Domino: * multi di-
cunt: Quis ostendit no-
bis bona?

WHEN I called up-
on him, the God
of my justice heard me:
when I was in distress,
thou hast enlarged me.

2. Have mercy on me,
and hear my prayer.

3. O ye sons of men,
how long will ye be dull
of heart? why do ye
love vanity, and seek after
lying?

4. Know ye also that
the Lord hath made his
Holy One wonderful: the
Lord will hear me when I
shall cry unto him.

5. Be ye angry, and sin
not: the things you say
in your hearts, be sorry
for them upon your beds.

6. Offer up the sacrifice
of justice, and trust in the
Lord: many say: Who
sheweth us good things?

7. Signatum est super nos lumen vultus tui, Domine: * dedisti lætitiā in corde meo.

8. A fructu frumenti, vini et olei, sui, * multiplicati sunt.

9. In pace in idipsum dormiam et requiescam:

10. Quoniam tu, Domine, singulariter in spe * constituisti me.

Ant. In pace in idipsum dormiam et requiescam.

Ant. Habitabit in tabernaculo tuo, requiescet in monte sancto tuo.

7. The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

8. By the fruit of their corn, their wine and oil, they are multiplied.

9. In peace, in the self same I will sleep:

10. For thou, O Lord, singularly hast settled me in hope.

Ant. In peace I will both sleep and rest.

Ant. He shall dwell in thy tabernacle, he shall rest on thy holy mountain.

PSALM XIV.

DOMINE, quis habitabit in tabernaculo tuo? * aut quis requiescet in monte sancto tuo?

2. Qui ingreditur sine macula, * et operatur iustitiam:

3. Qui loquitur veritatem in corde suo, * qui non egit dolum in lingua sua:

4. Nec fecit proximo suo malum, * et opprobrium non accepit. adversus proximos suos.

5. Ad nihilum deductus est in conspectu ejus ma-

LORD, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

2. He that walketh without blemish, and worketh justice:

3. He that speaketh truth in his heart, who hath not used deceit in his tongue:

4. Nor hath done evil to his neighbour, nor taken up a reproach against his neighbours.

5. In his sight the malignant is brought to no-

lignus : *timentes autem Dominum glorificat.

6. Qui jurat proximo suo, et non decipit : * qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit :

7. Qui facit hæc, * non movebitur in æternum.

Ant. Habitabit in tabernaculo tuo, requiescet in monte sancto tuo.

Ant. Caro mea requiescet in spe.

thing : but he glorifieth them that fear the Lord.

6. He that sweareth to his neighbour, and deceiveth not : he that hath not put out his money to usury, nor taken bribes against the innocent :

7. He that doth these things, shall not be moved for ever.

Ant. He shall dwell in thy tabernacle, he shall rest on thy holy mountain.

Ant. My flesh shall rest in hope.

PSALM XV.

Conserva me, Domine, quoniam speravi in te. * Dixi Domino : Deus meus es tu : quoniam bonorum meorum non eges.

2. Sanctis qui sunt in terra ejus, * mirificavit omnes voluntates meas in eis.

3. Multiplicatæ sunt infirmitates eorum : * postea acceleraverunt.

4. Non congregabo conventicula eorum de sanguinibus : * nec memor ero nominum eorum per labia mea.

5. Dominus pars hereditatis meæ et calicis mei :

Preserve me, O Lord, for I have put my trust in thee. I have said to the Lord : thou art my God, for thou hast no need of my goods.

2. To the saints who are in his land, he hath made wonderful all my desires in them.

3. Their infirmities were multiplied : afterwards they made haste.

4. I will not gather together their meetings for blood offerings : nor will I be mindful of their names by my lips.

5. The Lord is the portion of my inheritance

* tu es qui restitues hereditatem meam mihi.

6. Funes ceciderunt mihi in præclaris : * etenim hereditas mea præclara est mihi.

7. Benedicam Dominum, qui tribuit mihi intellectum : * insuper et usque ad noctem increpuerunt me renes mei.

8. Providebam Dominum in conspectu meo semper : * quoniam a dextris est mihi ne commovear.

9. Propter hoc lætatum est cor meum, et exultavit lingua mea : * insuper et caro mea requiescet in spe.

10. Quoniam non derelinques animam meam in inferno : * nec dabis Sanctum tuum videre corruptionem.

11. Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo : * delectationes in dextera tua usque in finem.

Ant. Caro mea requiescet in spe.

V. In pace in idipsum

R. Dormiam et requiescam.

Pater noster, secreto.

and of my cup ; it is thou that wilt restore my inheritance to me.

6. The lines are fallen unto me in goodly places : for my inheritance is goodly to me.

7. I will bless the Lord, who hath given me understanding : moreover my reins also have corrected me even till night.

8. I set the Lord always in my sight : for he is at my right-hand that I be not moved.

9. Therefore my heart hath been glad, and my tongue hath rejoiced : moreover my flesh also shall rest in hope.

10. Because thou wilt not leave my soul in hell : nor wilt thou give thy Holy One to see corruption.

11. Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance : at thy right-hand are delights even to the end.

Ant. My flesh shall rest in hope.

V. In peace I will

R. Both sleep and rest.

Our Father, in silence.

LECTIO I.

LESSON I.

De Lamentatione Jeremiae Prophetae, cap. iii.

From the Lamentations of the Prophet Jeremias, chap. iii.

Heth. **M**isericordiæ Domini quia non sumus consumpti: quia non defecerunt miserationes ejus.

Heth. Novi diluculo, multa est fides tua.

Heth. Pars mea Dominus, dixi anima mea: propterea expectabo eum.

Teth. Bonus est Dominus sperantibus in eum, animæ quærenti illum.

Teth. Bonum est præstolari cum silentio salutare Dei.

Teth. Bonum est viro, cum portaverit jugum ab adolescentia sua.

Jod. Sedebit solitarius, et tacebit: quia levavit super se.

Jod. Ponet in pulvere os suum, si forte sit spes.

Jod. Dabit percussioni se maxillam, saturabitur opprobriis.

Heth. **T**HE mercies of the Lord that we are not consumed: because his tender mercies have not failed.

Heth. They are new every morning, great is thy faithfulness.

Heth. The Lord is my portion, said my soul: therefore will I wait for him.

Teth. The Lord is good to them that hope in him, to the soul that seeketh him.

Teth. It is good to wait with silence for the salvation of God.

Teth. It is good for a man, when he hath borne the yoke from his youth.

Jod. He shall sit solitary, and hold his peace: because he hath taken it up upon himself.

Jod. He shall put his mouth in the dust, if so be there may be hope.

Jod. He shall give his cheek to him that striketh him, he shall be filled with reproaches.

Jerusalem, Jerusalem,
convertere ad Dominum
Deum tuum.

R. Sicut ovis ad occi-
sionem ductus est, et dum
male tractaretur, non aper-
ruit os suum: traditus est
ad mortem, * Ut vivifi-
caret populum suum. V.
Tradidit in mortem ani-
mam suam, et inter sce-
leratos reputatus est. *
Ut vivificaret, &c.

LECTIO II. CAP. IV.

Aleph. **Q**uomodo ob-
scuratum est
aurum, mutatus est color
optimus, dispersi sunt la-
pides sanctuarii in capite
omnium platearum?

Beth. Filii Sion inely-
ti, et amicti auro primo:
quomodo reputati sunt in
vasa testea, opus manu-
um fulgi?

Ghimel. Sed et lamiae
nudaverunt mammam,
lactaverunt catulos suos:
filia populi mei crudelis,
quasi struthio in deserto.

Daleth. Adhæsit lin-
gua lactentis ad palatum
ejus in siti; parvuli petie-

Jerusalem, Jerusalem,
be converted to the Lord
thy God.

R. He was led like a
sheep to the slaughter,
and all the time of his ill
usage he opened not his
mouth: he was condemn-
ed to death, * That he
might give life to his peo-
ple. V. He delivered up
himself to death, and was
reckoned among the
wicked. * That he might.

LESSON II. CHAP. IV.

Aleph. **H**OW is the
gold become
dim, the finest colour
is changed, the stones of
the sanctuary are scatter-
ed in the top of every
street?

Beth. Thenoble sons of
Sion, and they that were
clothed with the best gold:
how are they esteemed as
earthen vessels, the work
of the potter's hands?

Ghimel. Even the sea-
monsters have drawn out
the breast, they have given
suck to their young: the
daughter of my people is
cruel, like the ostrich in
the desert.

Daleth. The tongue of
the sucking child hath
stuck to the roof of his

A a

runt panem, et non erat
qui frangeret eis.

He. Qui vestebantur
voluptuose, interierunt in
viis: qui nutriebantur in
croceis, amplexati sunt
stercora.

Vau. Et major effecta
est iniquitas filiæ populi
mei peccato Sodomorum,
quæ subversa est in mo-
mento, et non cepervit
in ea manus.

Jerusalem, Jerusalem,
convertere ad Dominum
Deum tuum.

R. Jerusalem, surge;
et exue te vestibus jucu-
ditatis: induere cinere et
efficio. * Quia in te oc-
cisus est Salvator Israel.
V. Deduc quasi torren-
tem lacrymas per diem et
noctem, et non taceat
pupilla oculi tui. * Quia
in te.

LECTIO III.

*Incipit Oratio Jeremiæ
Prophete, cap. v.*

Recordare, Domine,
quid acciderit no-
bis: intueri et respice
opprobrium nostrum. He-
reditas nostra versa est ad

mouth for thirst: the lit-
tle ones have asked for
bread, and there was none
to break it unto them.

He. They that were
fed delicately, have died
in the streets: they that
were brought up in scar-
let, have embraced the
dung.

Vau. And the iniquity
of the daughter of my
people is made greater
than the sin of Sodom,
which was overthrown in
a moment, and hands
took nothing in her.

Jerusalem, Jerusalem,
be converted to the Lord
thy God.

R. Arise, Jerusalem,
and put off thy garments
of joy: put on ashes and
hair-cloth. * For in thee
was slain the Saviour of
Israel. V. Shed tears
like a torrent, day and
night, and let not the
apple of thy eye be dry.
* For in thee.

LESSON III.

*Here begins the Prayer of
the Prophet Jeremias,
chap. v.*

Remember, O Lord,
what is come upon
us: consider and behold
our reproach. Our inhe-
ritance is turned to aliens;

alienos; domus nostræ ad extraneos. Pupilli facti sumus absque patre, matres nostræ quasi viduæ. Aquam nostram pecunia bibimus: ligna nostra pretio comparavimus. Cervicibus nostris minabamur, lassis non dabatur requies. Ægypto dedimus manum, et Assyriis, ut saturaremur pane. Patres nostri peccaverunt, et non sunt: et nos iniquitates eorum portavimus. Servi dominati sunt nostri: non fuit qui redimeret de manu eorum. In animabus nostris afferebamus panem nobis, a facie gladii in deserto. Pellis nostra, quasi elibanus, exusta est a facie tempestatum famis. Mulieres in Sion humiliaverunt, et virgines in civitatibus Juda.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

R. Plange quasi virgo plebs mea: ululate pastores, in cinere et cilicio: * Quia venit dies Domini magna, et amara valde.

V. Accingite vos sacer-

our houses to strangers. We are become orphans without a father, our mothers are as widows. We have drunk our water for money: we have bought our wood. We were dragged by the necks, we were weary and no rest was given us. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread. Our fathers have sinned, and are not: and we have borne their iniquities. Servants have ruled over us: and there was none to redeem us out of their hand. We fetched our bread at the peril of our lives, because of the sword in the desert. Our skin was burnt as an oven, by reason of the violence of the famine. They oppressed the women in Sion, and the virgins in the cities of Juda.

Jerusalem, Jerusalem, be converted to the Lord thy God.

R. Mourn as a virgin, my people: howl ye pastors, in ashes and sackcloth: * For the great and exceeding bitter day of the Lord is coming.

A a 2

dotes, et plangite ministri altaris, aspergite vos cinere. * Quia venit, &c.
R. Plange quasi virgo, &c.

V. Gird yourselves ye priests, and mourn ye ministers of the altar, sprinkle yourselves with ashes. * For the great, &c.
R. Mourn as a virgin, &c. to the V.

SECOND NOCTURN.

Ant. Elevamini portæ æternales, et introibit Rex gloriæ.

Ant. Be ye lifted up, O eternal gates, and the King of glory will enter in.

PSALM XXIII.

Domini est terra, et plenitudo ejus: * orbis terrarum, et universi qui habitant in eo.

THE earth is the Lord's, and the fullness thereof: the world, and all they that dwell therein.

2. Quia ipse super maria fundavit eum: * et super flumina præparavit, eum.

2. For he hath founded it upon the seas: and hath prepared it upon the rivers:

3. Quis ascendit in montem Domini? * aut quis stabit in loco sancto ejus?

3. Who shall ascend into the mountain of the Lord? or who shall stand in his holy place?

4. Innocens manibus et mundo corde, * qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

4. The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5. Hic accipiet benedictionem a Domino: * et misericordiam a Deo salutari suo.

5. He shall receive a blessing from the Lord: and mercy from God his Saviour.

6. Hæc est generatio quærentium eum, * quæren-

6. This is the generation of them that seek him,

tium faciem Dei Jacob.

7. Attollite portas principes vestras, et elevamini portæ æternales: * et introibit Rex gloriæ.

8. Quis est iste Rex gloriæ? * Dominus fortis et potens, Dominus potens in pralio.

9. Attollite portas principes vestras, et elevamini portæ æternales: * et introibit Rex gloriæ.

10. Quis est iste Rex gloriæ? * Dominus virtutum, ipse est Rex gloriæ.

Ant. Elevamini portæ æternales, et introibit Rex gloriæ.

Ant. Credo videre bona Domini in terra viventium.

PSALM

Dominus illuminatio mea, &c. p. 199.

Ant. Credo videre bona Domini in terra viventium.

Ant. Domine, abstraxisti ab inferis animam meam.

of them that seek the face of the God of Jacob.

7. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

8. Who is this King of glory? the Lord, who is strong and mighty, the Lord mighty in battle.

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

10. Who is this King of glory? the Lord of hosts, he is the King of glory.

Ant. Be ye lifted up, O eternal gates, and the King of glory will enter in.

Ant. I believe that I shall see the good things of the Lord in the land of the living.

THE Lord is my light, &c. p. 199.

Ant. I believe that I shall see the good things of the Lord in the land of the living.

Ant. Lord, thou hast brought my soul out of hell.

A a 3

PSALM XXIX.

Exaltabo te, Domine,
quoniam suscepisti
me : * nec delectasti ini-
micos meos super me.

2. Domine Deus meus,
clamavi ad te, * et sa-
nasti me.

3. Domine, eduxisti ab
inferno animam meam :
* salvasti me a descen-
dentibus in lacum.

4. Psallite Domino sanc-
ti ejus : * et confitemini
memoriæ sanctitatis ejus.

5. Quoniam iram indig-
natione ejus : * et vita in
voluntate ejus.

6. Ad vesperum demo-
rabitur fletus : * et ad
matutinum lætitia.

7. Ego autem dixi in
abundantia mea : * Non
movebor in æternum.

8. Domine in voluntate
tua, * prestitisti decori
meo virtutem.

9. Avertisti faciem tuam
a me, * et factus sum
conturbatus.

10. Ad te, Domine, cla-
mabo : * et ad Deum
meum deprecabor.

11. Quæ utilitas in san-

I Will extol thee, O
Lord, for thou hast
upheld me : and hast not
made my enemies to re-
joice over me.

2. O Lord my God, I
have cried to thee, and
thou hast healed me.

3. Thou hast brought
forth, O Lord, my soul
from hell : thou hast
saved me from them that
go down into the pit.

4. Sing to the Lord, O
you his saints : and give
praise to the memory of
his holiness.

5. For wrath is in his in-
dignation : and life in his
good-will.

6. In the evening weep-
ing shall have place : and
in the morning gladness.

7. And in my abundance
I said : I shall never be
moved.

8. O Lord, in thy favour,
thou gavest strength to
my beauty.

9. Thou turnedst away
thy face from me, and I
became troubled.

10. To thee, O Lord, will
I cry : and I will make
supplication to my God.

11. What profit is there

guine meo, * dum descendendo in corruptionem?

12. Numquid confitebitur tibi pulvis, * aut annuntiabit veritatem tuam?

13. Audivit Dominus, et misertus est mei: * Dominus factus est adjutor meus.

14. Convertisti placentum meum in gaudium mihi: * conscidisti saccum meum, et circumdedisti me lætitia.

15. Ut cantet tibi gloria mea, et non compungar: * Domine Deus meus, in æternum confitebor tibi.

Ant. Domine, abstraxisti ab inferis animam meam.

V. Tu autem Domine, miserere mei.

R. Et resuscita me, et retribuam eis.

Pater noster, secreto.

LECTIO IV.

Ex Tractatu sancti Augustini, Episcopi, super Psalmos.

In Psalmum lxxiii. v. 7.

ACCEDETHomo ad exaltum, et exaltabitur Deus. Illi dixerunt, Quis nos videbit? Defecerunt scrutantes scruta-

in my blood, whilst I go down to corruption?

12. Shall dust confess to thee, or declare thy truth?

13. The Lord hath heard, and hath had mercy on me: the Lord became my helper.

14. Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness.

15. To the end that my glory may sing to thee, and I may not regret: O Lord my God, I will give praise to thee for ever.

Ant. Lord, thou hast brought my soul out of hell.

V. But do thou, O Lord, have mercy on me.

R. And raise me up again, and I will repay them.

Our Father, in secret.

LESSON IV.

Out of the Treatise of St. Augustin, Bishop, upon the Psalm.

On Psalm lxxiii. v. 7.

MAN shall come to the deep heart, and God shall be exalted. They said, Who will see us? They failed in making

tiones. consilia mala. diligent search for wicked designs. Accessit homo ad ipsa consilia, passus est se teneri ut homo. Non enim teneretur, nisi homo, aut videretur, nisi homo, aut caderetur, nisi homo, aut crucifigeretur, aut moretur, nisi homo. Accessit ergo homo ad illas omnes passiones, quæ in illo nihil valerent, nisi esset homo. Sed si ille non esset homo, non liberaretur homo: Accessit homo ad cor altum, id est cor secretum, obiciens aspectibus humanis hominem, servans intus Deum: celans formam Dei, in qua æqualis est Patri; et offerens formam servi, qua minor est Patre. Man came to those designs, and suffered himself to be seized on as a man. For he could not be seized on, if he were not man, or seen, if he were not man, or scourged, if he were not man, or crucified, or die, if he were not man. Man therefore came to all these sufferings, which could have no effect on him, if he were not man. But if he had not been man, man could not have been redeemed. Man came to the deep heart, that is, the secret heart, exposing his humanity to human view, but hiding his divinity: concealing the form of God, by which he is equal to the Father; and offering the form of the servant, by which he is inferior to the Father.

R. Recessit Pastor noster, fons aquæ vivæ, ad cuius transitum sol obscuratus est: * Nam et ille captus est, qui captivum tenebat primum hominem: hodie portas mortis et seras pariter Salvator noster disruptit. V. Destruxit quidem claustra inferni, et sub-

R. Our Shepherd, the fountain of living water, is gone, at whose departure the sun was darkened: * For he is taken, who made the first man a prisoner: to-day our Saviour broke both the locks and gates of death. V. He destroyed the prisons of hell, and overthrew the

vertit potentias diaboli.

* Nam et ille, &c.

LECTIO V.

QUO perduxerunt illas scrutationes suas, quas perscrutantes defecerunt, ut etiam mortuo Domino et sepulto, custodes ponerent ad sepulchrum? Dixerunt enim Pilato: *Seducitor ille*: hoc appellabatur nomine Dominus Jesus Christus, ad solatium servorum suorum, quando dicuntur seductores. Ergo illi Pilato: *Seducitor ille*, inquiunt, *dixit ad huc vivens*: *Post tres dies resurgam*. Jube itaque custodiri sepulchrum usque in diem tertiam, ne forte veniant discipuli ejus, et furentur eum, et dicant plebi, surrexit a mortuis: et erit novissimus error pejor priore. Ait illis Pilatus: *Habetis custodiam, ita custodite sicut scitis*. Illi autem abeuntes munierunt sepulchrum, signantes lapidem cum custodibus. went away and secured the sepulchre with guards, sealing up the stone.

R. O vos omnes qui transitis per viam, attendite et videte, * Si est dolor similis sicut dolor

powers of the devil. *

For he, &c.

LESSON V.

HOW far did they carry this their diligent search, in which they failed so much, that when our Lord was dead and buried, they placed guards at the sepulchre? For they said to Pilate: *This seducer*: by which name our Lord Jesus Christ was called, for the comfort of his servants when they are called seducers. *This seducer*, say they to Pilate, *whilst he was yet living*, said: *After three days I will rise again*. Command therefore the sepulchre to be guarded until the third day, lest perhaps his disciples come and steal him away, and say to the people, he is risen from the dead: and the last error will be worse than the first. Pilate saith to them: *Ye have a guard, go, and guard him as ye know*. And they

R. O all ye that pass by this way, attend and see, * If there be any grief like unto my grief.

meus. V. Attendite, universi populi, et videte dolorum meum. * Si est dolor similis, &c.

LECTIO VI.

POSUERUNT custodes milites ad sepulchrum. Concussa terra Dominus resurrexit: miracula facta sunt talia circa sepulchrum, ut et ipsi milites, qui custodes advenerant, testes fierent, si vellent vera nuntiare. Sed avaritia illa, quæ captivavit discipulum comitem Christi, captivavit et militem custodem sepulchri. Damus, inquit, vobis pecuniam: et dicite, quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum: Vere defecerunt scrutantes scrutationes. Quid est quod dixisti, O infelix astutia? Tantumne deseris lucem consilii pietatis, et in profunda versutiæ demergis, ut hoc dicas: Dicite, quia vobis dormientibus venerunt discipuli ejus, et abstulerunt eum? Dormientes testes adhibes? Vere tu ipse obdormisti, qui scrutando talia defecisti.

V. Attend all ye people, and see my grief. * If there, &c.

LESSON VI.

THEY placed soldiers to guard the sepulchre. The earth shook, and our Lord rose again: such miracles were done at the sepulchre, that the very soldiers that came as guards might be witnesses of it, if they would declare the truth. But that covetousness which possessed the disciple that was the companion of Christ, blinded also the soldiers that were the guards of his sepulchre. We will give you money, said they: and say, that whilst ye were asleep, his disciples came and took him away: They truly failed in making diligent search. What is it thou hast said, O wretched craft? Dost thou shut thy eyes against the light of prudence and piety, and plunge thyself so deep in cunning, as to say this: Say, that whilst ye were asleep, his disciples came and took him away? Dost thou produce sleeping witnesses? Certainly thou thyself

sleepest, that failest in making search after such things.

V. Ecce quomodo moritur justus, et nemo percipit corde: et viri justi tolluntur, et nemo considerat: a facie iniquitatis sublatus est justus: *

Et erit in pace memoria ejus. V. Tamquam agnus coram tondente se obmutuit, et non operuit os suum: de angustia, et de judicio sublatus est. * Et erit in pace memoriae ejus.

R. Ecce quomodo, &c.

* And his memory shall be in peace. R. Behold, &c. to the V.

R. Behold how the just man dies, and nobody takes it to heart; and just men are taken away, and no one considers it: the just man is taken away from the face of iniquity: *

* And his memory shall be in peace. V. He was dumb like the lamb under his shearer, and opened not his mouth: He was taken away from distress, and from judgment. *

And his memory shall be in peace. R.

THIRD, NOCTURN.

Ant. Deus adjuvat me, et Dominus susceptor est animæ meæ.

Ant. God helps me, and the Lord is the protector of my soul.

PSALM LIII.

DEUS, in nomine tuo salvum, &c. p. 211.

SAVE me, O God, &c. p. 211.

Ant. Deus adjuvat me, et Dominus susceptor est animæ meæ.

Ant. God helps me, and the Lord is the protector of my soul.

Ant. In pace factus est locus ejus, et in Sion habitatio ejus.

Ant. His dwelling is in peace, and his habitation is in Sion.

PSALM LXXV.

NOTUS in Judæa Dominus, &c. p. 145.

IN Juda God is known, &c. p. 145.

Ant. In pace factus est locus ejus, et in Sion habitatio ejus.

Ant. His dwelling is in peace, and his habitation is in Sion.

Ant. Factus sum sicut

Ant. I am become like

homo sine adjutorio, inter mortuos liber.

a man without help, free among the dead.

PSALM LXXXVII.

DOMINE, Deus salutis meæ, &c. p. 219.

O LORD, the God of my salvation, &c. p. 219.

Ant. Factus sum sicut homo sine adjutorio, inter mortuos liber.

Ant. I am become like a man without help, free among the dead.

V. In pace factus est locus ejus.

V. His dwelling is in peace.

V. Et in Sion habitatio ejus.

R. And his habitation is in Sion.

Pater noster, *secreto.*

Our Father, *in secreto.*

De Epistola Beati Pauli Apostoli ad Hebræos, cap. ix.

Out of the Epistle of St. Paul the Apostle to the Hebrews, chap. ix.

LECTIO VII.

CHRISTUS assistens pontifex futurorum bonorum, per amplius et perfectius tabernaculum non manu factum, id est, non hujus creationis: neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introivit semel in sancta, æterna redemptione inventa. Si enim sanguis hircorum et taurorum, et cinis vitulæ aspersus inquinatos sanctificat ad emundationem carnis: quanto magis sanguis Christi, qui per Spiritum Sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam

LESSON VII.

CHRIST being come a high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats, nor of calves, but by his own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, who through the

nostram ab operibus mortuis, ad serviendum Deo viventi?

Holy Ghost offered himself without spot to God, cleanse our conscience from dead works, to serve the living God.

R. Astiterunt reges terræ, et principes conveniunt in unum. * Adversus Dominum, et adversus Christum ejus. V. Quare fremuerunt Gentes: et populi meditati sunt inania? * Adversus Dominum, &c.

R. The kings of the earth stood up, and the princes assembled together. * Against the Lord, and against his Christ. V. Why have the nations raged: and the people meditated vain things? * Against, &c.

LECTIO VIII.

LESSON VIII.

ET ideo novi testamenti mediator est: ut morte intercedente, in redemptionem earum prævaricationum, quæ erant sub priori testamento, repromissionem accipiant, qui vocati sunt, æternæ hereditatis. Ubi enim testamentum est, mors necesse est intercedat testatoris. Testamentum enim in mortuis confirmatum est: alioquin nondum valet, dum vivit qui testatus est. Unde nec primum quidem sine sanguine dedicatum est.

AND therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of a testator must of necessity come in. For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth. Whereup-

on neither was the first indeed dedicated without blood.

R. Estimatus sum cum descendentibus in lacum: * Factus sum sicut homo

R. I am reckoned among those that descend into the pit: * I am be-

Bb

sine adjutorio, inter mortuos liber. V. Posuerunt me in lacu inferiori: in tenebris, et in umbra mortis. * Factus sum, &c.

LECTIO IX.

LECTO enim omni mandato legis a Moyse universo populo, accipiens sanguinem vitulorum et hircorum, cum aqua et lana coccinea et hyssopo, ipsum quoque librum et omnem populum aspersit, dicens: Hic sanguis testamenti, quod mandavit ad vos Deus. Etiam tabernaculum, et omnia vasa ministerii sanguine similiter aspersit. Et omnia pene in sanguine secundum legem mundantur: et sine sanguinis effusione non fit remissio.

cleansed with blood: and there is no remission.

R. Sepulto Domino, signatum est monumentum, volventes lapidem ad ostium monumenti. * Ponentes milites, qui custodirent illum. V. Accedentes principes sacerdotum ad Pilatum, petierunt illum, ponentes. R. Sepulto Domino, &c.

come like a man without help, free among the dead. V. They laid me in the lower lake: in dark places, and in the shadow of death. * I am.

LESSON IX.

FOR when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying: This is the blood of the testament, which God hath enjoined to you. The tabernacle also, and all the vessels of the ministry, in like manner, he sprinkled with blood. And almost all things, according to the law, are without shedding of blood

R. When our Lord was buried, they sealed up the sepulchre, rolling a stone before the mouth of the sepulchre, and placing * soldiers to guard him. V. The chief priests went to Pilate and asked of him to place soldiers. R. When our Lord, &c. to the V.

AT LAUDS.

Ant. O mors, ero mors
tua : morsus tuus ero in-
ferne.

Ant. O death, I will
be thy death : O hell, I
will be thy ruin.

PSALM L.

Miserere mei, Deus,
&c. *p.* 153.

Ant. O mors, ero mors
tua : morsus tuus ero in-
ferne.

Ant. Plangent eum
quasi unigenitum, quia
innocens Dominus oc-
cisus est.

HAVE mercy on me,
&c. *p.* 153.

Ant. O death, I will
be thy death : O hell, I
will be thy ruin.

Ant. They shall mourn
for him as for an only
son, because our innocent
Lord is slain.

PSALM XLII.

JUDICA me, Deus, et
discerne causam me-
am de gente non sancta :
* ab homine iniquo et
doloſo erue me.

2. Quia tu es Deus for-
titudo mea : * quare me
repulisti ? et quare tristis
incedo, dum affligit me
inimicus ?

3. Emitte lucem tuam et
veritatem tuam : * ipsa me
deduxerunt, et adduxe-
runt in montem sanctum
tuum, et in tabernacula
tua.

4. Et introibo ad altare
Dei : * ad Deum qui læ-
tificat juventutem meam.

JUDGE me, O God,
and distinguish my
cause from the nation that
is not holy : deliver me
from the unjust and de-
ceitful man.

2. For thou art God
my strength : why hast
thou cast me off ? and
why do I go sorrowful
whilst the enemy afflict-
eth me ?

3. Send forth thy light
and thy truth : they have
conducted me, and
brought me unto thy ho-
ly hill, and into thy ta-
bernacles.

4. And I will go in to the
altar of God : to God who
giveth joy to my youth.

B b 2

5. Confitebor tibi in cithara Deus, Deus meus : * quare tristis es anima mea? et quare conturbas me?

6. Spera in Deo, quoniam adhuc confitebor illi : * salutare vultus mei, et Deus meus.

Ant. Plangent eum quasi unigenitum, quia innocens Dominus occisus est.

Ant. Attendite universi populi, et videte dolorem meum.

PSALM LXII:

DEUS, Deus meus, &c. p. 158.

5. To thee, O God, my God, I will give praise upon the harp : why art thou sad, O my soul? and why dost thou disquiet me?

6. Hope in God, for I will still give praise to him : the salvation of my countenance and my God.

Ant. They shall mourn for him as for an only son, because our innocent Lord is slain.

Ant. Behold all ye people, and see my grief.

PSALM LXVI.

DEUS misereatur nostri, &c. p. 159.

Ant. Attendite universi populi, et videte dolorem meum.

Ant. A porta inferi erue, Domine, animam meam.

Canticum Ezechiæ, Isa. xxxviii.

EGO dixi : In dimidio dierum meorum * vadam ad portas inferi.

2. Quæsiui residuum annorum meorum : * dixi : Non videbo Do-

MAY God have mercy, &c. p. 159.

Ant. Behold all ye people, and see my grief.

Ant. From the gate of hell, O Lord, deliver my soul.

The Canticle of Ezechias, Isa. xxxviii.

I Said : In the midst of my days I shall go to the gates of hell.

2. I sought for the residue of my years : I said : I shall not see the Lord

minum Deum in terra viventium.

3. Non aspiciam hominem ultra, * et habitatorem quietis.

4. Generatio mea ablata est, et convoluta est a me, * quasi tabernaculum pastorum.

5. Precisa est velut a texente, vita mea : dum adhuc ordire, succidit me : * de mane usque ad vesperam finies me.

6. Sperabam usque ad mane : * quasi leo sic contrivit omnia ossa mea.

7. De mane usque ad vesperam finies me : * sicut pullus hirundinis sic clamabo meditabor ut columba.

8. Attenuati sunt oculi mei, * suscipientes in excelsum.

9. Domine, vim patior, responde pro me. * Quid dicam, aut quid respondebit mihi, cum ipse fecerit ?

10. Recogitabo tibi omnes annos meos, * in amaritudine animæ meæ.

11. Domine, si sic vivitur et in talibus vita spiritus mei, corripies me, et vivificabis me. * Ec-

God in the land of the living.

3. I shall behold man no more, nor the inhabitant of rest.

4. My generation is at an end, and it is rolled away from me as a shepherd's tent.

5. My life is cut off as by a weaver ; whilst I was but beginning, he cut me off : from morning even till night thou wilt make an end of me.

6. I hoped till morning : as a lion so hath he broken my bones.

7. From morning even till night thou wilt make an end of me : I will cry like a young swallow, I will meditate like a dove.

8. My eyes are weakened with looking upward.

9. Lord, I suffer violence, answer thou for me. What shall I say, or what shall he answer for me, whereas he himself hath done it ?

10. I will recount to thee all my years, in the bitterness of my soul.

11. O Lord, if man's life be such, and the life of my spirit be in such things as these, thou

ce in pace amaritudo
mea amarissima.

12. Tu autem eruisti
animam meam ut non
periret : * projecisti post
tergum tuum omnia pec-
cata mea.

13. Quia non infernus
confitebitur tibi, neque
mors laudabit te : * non
expectabant qui descen-
dunt in lacum veritatem
tuam.

14. Vivens, vivens, ip-
se confitebitur tibi, sicut
et ego hodie : * Pater fi-
liis notam faciet verita-
tem tuam.

15. Domine, salvum
me fac, * et psalmos
nostros cantabimus cunc-
tis diebus vitæ nostræ in
domo Domini.

Ant. A porta inferi
erue, Domine, animam
meam.

Ant. O vos omnes qui
transitis per viam, atten-
dite et videte, si est do-
lor sicut dolor meus.

shalt correct me, and
make me to live. Be-
hold in peace is my bit-
terness most bitter.

12. But thou hast de-
livered my soul that it
should not perish : thou
hast cast all my sins be-
hind thy back.

13. For hell shall not
confess to thee, neither
shall death praise thee :
nor shall they that go
down into the pit look
for thy truth.

14. The living, the-
living, he shall give
praise to thee, as I do
this day : the father
shall make thy truth
known to the children.

15. O Lord, save me,
and we will sing our
psalms all the days of our
life in the house of the
Lord.

Ant. From the gate of
hell, O Lord, deliver my
soul.

Ant. O all ye that pass
by this way, behold and
see, if there be grief like
my grief.

PSALM CXLVIII.

Laudate Dominum de
cœlis, &c. p. 163.

Praise ye the Lord from
the heavens, p. 163.

PSALM CXLIX.

CAntate Domino canticum, &c. p. 164.

SING ye to the Lord, p. 164.

PSALM CL.

LAudate Dominum in sanctis, &c. p. 165.

Ant. O vos omnes qui transitis per viam, attendite et videte, si est dolor sicut dolor meus.

V. Caro mea requiescet in spe.

R. Et non dabis Sanctum tuum videre corruptionem.

Ant. Mulieres sedentes ad monumentum lamentabantur, flentes Dominum.

Canticum Zachariæ.

Benedictus Dominus Deus, &c. p. 166.

Ant. Mulieres sedentes, ad monumentum lamentabantur, flentes Dominum.

V. Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis: propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen.

Pater noster in secret, the Psalm Miserere, p. 153, and the Prayer Respice, p. 168.

PRaise ye the Lord in his saints, p. 165.

Ant. O all ye that pass by this way, behold and see, if there be grief like to my grief.

V. My flesh shall rest in hope.

R. And thou wilt not let thy Holy One see corruption.

Ant. The women sitting at the sepulchre lamented, weeping for our Lord.

The Canticle of Zachary.

BLessed be the Lord God, &c. p. 166.

Ant. The women sitting at the sepulchre lamented, weeping for our Lord.

V. Christ became obedient to death, even the death of the cross: wherefore God has exalted him, and given him a name that is above all names.

MORNING OFFICE ON HOLY SATURDAY.

At a convenient hour the altars are dressed ; but the candles are not lighted till the beginning of the mass. Then, outside of the church, fire is struck from a flint, and coals are lighted with it ; after which the priest (accompanied by his ministers, with the cross, holy water, and incense, before the church gate, if it can be conveniently done, otherwise in the very entrance of the church,) blesses the new fire, saying :

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

DEUS, qui per Filium tuum angularem scilicet lapidem, claritatis tuæ ignem fidelibus contulisti : productum e silice, nostris profuturum usibus, novum hunc ignem sanctifica : et concede nobis, ita per hæc festa paschalia cœlestibus desideriis inflammari, ut ad perpetuæ claritatis, puris mentibus, valeamus festa pertingere. Per eundem Christum, &c.

R. Amen.

Oremus.

Domine Deus, Pater Omnipotens, lumen indeficiens, qui es conditor omnium luminum : benedic hoc lumen,

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, who by thy Son, the corner stone, hast bestowed on the faithful the fire of thy brightness : sanctify this new fire produced from a flint for our use : and grant, that during this paschal festival, we may be so inflamed with heavenly desires, that with pure minds we may come to the solemnity of eternal splendor. Thro' the same Christ our Lord.

R. Amen.

Let us pray.

O Lord God, Almighty Father, never-failing light, who art the author of all light : bless this light, that is blessed and

quod a te sanctificatum
atque benedictum est, qui
illuminasti omnem mun-
dum: ut ab eo lumine ac-
cendamus, atque illumi-
nemur igne claritatis tuæ:
et sicut illuminasti Moy-
sen exeuntem de Ægyp-
to, ita illumines corda et
sensus nostros: ut ad vi-
tam et lucem æternam
pervenire mereamur. Per
Christum Dominum nos-
trum.

R. *Amen.*

Oremus.

Domine sancte, Pater
Omnipotens, æter-
ne Deus: benedicentibus
nobis hunc ignem in no-
mine tuo, et unigeniti Fi-
lii tui Dei ac Domini
nostri Jesu Christi, et
Spiritus Sancti, co ope-
rari digneris: et adjuva
nos contra ignita tela ini-
mici, et illustra gratia
cœlesti. Qui vivis et
regnas cum eodem uni-
genito tuo, et Spiritu
Sancto, Deus, per omnia
sæcula sæculorum.

R. *Amen.*

*Then he blesses the five grains of incense, that are to
be fixed in the paschal candle, saying the following
prayer:*

VENIAT, quæsumus
Omnipotens Deus,

sanctified by thee, who
hast enlightened the
whole world: that we may
be enlightened by that
light, and inflamed with
the fire of thy brightness:
and as thou didst give
light to Moses, when he
went out of Egypt, so
illuminate our hearts and
senses, that we may ob-
tain light and life ever-
lasting. Thro' Christ
our Lord.

R. *Amen.*

Let us pray.

O Holy Lord, Almight-
y Father, eternal
God: vouchsafe to co-
operate with us, who bless
this fire in thy name, and
in that of thy only Son
Jesus Christ, our Lord
and God, and of the Holy
Ghost: assist us against
the fiery darts of the ene-
my, and illuminate us
with thy heavenly grace.
Who livest and reignest
with the same only Son
and Holy Ghost, one
God, for ever and ever.

R. *Amen.*

POUR forth, we be-
seech thee, Almight-

super hoc incensum larga
tuæ benedictionis infu-
sio : et hunc nocturnum
splendorem invisibilis re-
generator accende : ut
non solum sacrificium,
quod hac nocte litatum
est, arcana luminis tui
admixture refulgeat : sed
in quocumque loco est
hujus sanctificationis
mysterio aliquid fuerit
deportatum, expulsa dia-
bolicæ fraudis nequitia,
virtus tuæ majestatis as-
sistat. Per Christum Do-
minum nostrum.

R. Amen.

ty God, thy abundant
blessing on this incense :
and kindle, O invisible
regenerator, the bright-
ness of this night : that
not only the sacrifice,
that is offered this night,
may shine by the secret
mixture of thy light ; but
also into whatever place
any thing of this myste-
rious sanctification shall
be brought, there, by the
power of thy majesty, all
the malicious artifices of
the devil may be defeat-
ed. Thro' Christ our
Lord. R. Amen.

*Whilst he blesses the grains of incense, an acolyte puts
some of the blessed fire into the censer, and the
priest, after the prayer, puts incense into it, bless-
ing it as usual, saying :*

Ab illo benedicaris, in
cujus honore cremaberis.
Amen.

Be thou blessed' by
him, in whose honour
thou shalt be burnt.
Amen.

*Then he sprinkles the grains of incense and the fire
thrice with holy water, saying :*

Asperges me, Domine,
hyssopo, et mundabor :
lavabis me, et super ni-
vem dealbabor.

Thou wilt sprinkle
me, O Lord, with hyssop,
and I shall be cleansed :
thou wilt wash me, and
I shall be whiter than
snow.

*After which, he fumes them thrice with the censer.
Then the deacon putting on a white dalmatic, takes
the rod with a triple candle fixed on the top. Then*

the thurifer goes first with an acolyte, carrying in a plate the five grains of incense; the subdeacon with the cross follows, and the clergy in order; then the deacon with the triple candles, and last of all the priest. When the deacon is come into the church, an acolyte, who carries a candle lighted from the new fire, lights one of the three candles on the top of the rod, and the deacon, holding up the rod, kneels, as do all the rest except the subdeacon, and sings alone :

V. Lumen Christi.

V. Behold the light of Christ.

R. Deo Gratia.

R. Thanks be to God.

The same is done in the middle of the church, and before the altar, when the two other candles are lighted. Being come to the altar, the priest goes to the epistle side, and the deacon with the book asks the blessing of the priest, saying :

Jube domine benedicere. Pray father bless me.

Then the priest says :

Dominus sit in corde tuo, et in labiis tuis: ut digne et competenter annunties suum Pascale præconium. In nomine Patris, et Filii, et Spiritus Sancti.

The Lord be in thy heart and lips, that thou mayest worthily and fitly proclaim his paschal praise. In the name of the Father, and of the Son, and of the Holy Ghost. R. Amen.

R. Amen.

After this the deacon goes to the desk on the gospel side, where he fumes the book with incense, and (all standing as at the gospel) blesses the paschal candle, saying :

EXultet jam angelica turba cœlorum: exultent divina mysteria: et protanti regis victoria, tuba insonet salutaris.

LET now the heavenly troops of angels rejoice: let the divine mysteries be joyfully celebrated: and let a sacred

Gaudeat et tellus tantis
irradiata fulgoribus: et
æterni regis splendore il-
lustrata, totius orbis se
sentiat amissisecaliginem.
Lætetur et mater ecclesia
tanti luminis adornata
fulgoribus: et magnis po-
pulorum vocibus hæc au-
la resultet. Qua propter
adstantes vos fratres cha-
rissimi, ad tam miram
huius sancti luminis cla-
ritatem, una mecum,
quæso, Dei omnipotentis
misericordiam invocate.
Ut qui me non meis me-
ritis intra Levitarum nu-
merum dignatus est ag-
geregare: luminis sui cla-
ritatem infundens, Ceræi
huius laudem implere
perficiat. Per Dominum
nostrum Jesum Christum
Filium suum: qui cum
eo vivit et regnat in uni-
tate Spiritus Sancti, Deus.
Per omnia sæcula sæcu-
lorum. R. Amen.

trumpet proclaim the
victory of so great a king.
Let the earth also be filled
with joy, being illumi-
nated with such resplen-
dent rays: and let it be
sensible that the dark-
ness, which overspread
the whole world, is chased
away by the splendor of
our eternal king. Let
our mother the church be
also glad, finding herself
adorned with the rays of
so great a light: and let
this temple resound with
the joyful acclamations
of the people. Where-
fore, beloved brethren,
you who are now present
at the admirable bright-
ness of this holy light: I
beseech you to invoke
with me the mercy of
Almighty God. That
he, who has been pleased
above my desert to admit
me into the number of
his Levites, will, by an
infusion of his light upon

me, enable me to celebrate the praises of this can-
dle. Thro' our Lord Jesus Christ his Son; who
with him and the Holy Ghost lives and reigns one
God for ever and ever. R. Amen.

V. Dominus vobiscum.

V: The Lord be with
you.

R. Et cum spiritu tuo.

R. And with thy spi-
rit.

V. Sursum corda.

V. Lift up your hearts.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est, invisibilem Deum Patrem omnipotentem, Filiumque ejus unigenitum, Dominum nostrum Jesum Christum, toto cordis ac mentis affectu, et vocis ministerio personare. Qui pro nobis æterno Patri, Adæ debitum solvit: et veteris piaculi cautionem pio cruore deterisit. Hæc sunt enim festa paschalia, in quibus vere ille Agnus occiditur, cujus sanguine postes fidelium consecrantur. Hæc nox est in qua primum Patres nostros filios Israel eductos de Ægypto, mare Rubrum sicco vestigio transire fecisti. Hæc igitur nox est, quæ peccatorum tenebras, columnæ illuminatione purgavit. Hæc nox est, quæ hodie per universum mundum, in Christo credentes, a vitiis sæculi, et caligne peccatorum segregatos, reddit gratiæ, sociat sanctitati. Hæc nox est, in

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

IT is truly meet and just to proclaim with all the affection of our heart and soul, and with the sound of our voice, the invisible God the Father Almighty, and his only Son our Lord Jesus Christ. Who paid for us to his eternal Father, the debt of Adam: and by his sacred blood cancelled the guilt contracted by original sin. For this is the paschal solemnity, in which the true Lamb was slain, by whose blood the doors of the faithful are consecrated. This is the night in which thou formerly broughtest forth our forefathers the children of Israel out of Egypt, leading them dry-foot through the red sea. This then is the night, which dissipated the darkness of sin, by the light of the pillar. This is the night, which now delivers all over the world those that believe in Christ, from the vices of the

C c

qua destructis vineulis
mortis, Christus ab infe-
ris victor ascendit. Ni-
hil enim nobis nasci pro-
fuit, nisi redemi profu-
isset. O mira circa nos
tuæ pietatis dignatio! O
inestimabilis dilectio cha-
ritatis! ut servum redi-
meres, Filium tradidisti.
O certe necessarium Adæ
peccatum, quod Christi
morte deletum est! O
felix culpa, quæ talem
ac tantum meruit habere
redemptorem! O vere
beata nox, quæ sola me-
ruit scire tempus et ho-
ram, in qua Christus ab
inferis resurrexit! Hæc
nox est, de qua scriptum
est: *Et nox sicut dies illu-
minabitur: et nox illumi-
natio mea in deliciis meis.*
Hujus igitur sanctificatio
noctis, fugat scelera, cul-
pas lavat: et reddit inno-
centiam lapsis, et mœstis
lætitiam. Fugat odia,
concordiat parat, et cur-
vat imperia.

sanctification of this night blots out crimes, washes
away sins, and restores innocence to sinners, and
joy to the sorrowful. It banishes enmities, produces
concord, and humbles empires.

*Here the deacon fixes the five grains of incense in the
candle, in the form of a cross.*

In hujus igitur noctis Therefore on this sa-

world, and darkness of
sin, restores them to grace,
and clothes them with
sanctity. This is the
night, in which Christ
broke the chains of death,
and ascended conqueror
from hell. For it availed
us nothing to be born,
unless it had availed us to
be redeemed. O how
admirable is thy goodness
towards us! O how in-
estimable is thy love!
Thou hast delivered up
thy Son to redeem a slave.
O truly necessary sin of
Adam, which the death
of Christ has blotted out!
O happy fault, that me-
rited such and so great a
Redeemer! O truly bles-
sed night, which alone
deserves to know the time
and hour when Christ
rose again from hell.
This is the night of which
it is written: *And the
night shall be as light as
the day, and the night is
my illumination in my
delights.* Therefore the

gratia, suscipe sancte Pater, insensi hujus sacrificium vespertinum: quod tibi in hac cerei oblatione solemni, per ministrorum manus, de operibus apum, sacrosancta reddit ecclesia. Sed jam columnæ hujus præconia novimus, quam in honorem Dei rutilans ignis accendit.

creed night, receive, O holy Father, the evening sacrifice of this incense, which thy holy church by the hands of her ministers presents to thee in the solemn oblation of this wax candle made out of the labour of bees. And now we know the excellence of this pillar, which the sparkling fire lights for the honour of God.

Here the deacon lights the candle with one of the three candles on the rod.

Qui licet sit divisus in partes, mutuati tamen luminis detrimenta non novit. Alitur enim liquidibus ceris, quas in substantiam pretiosæ hujus lampadis, apes mater eduxit.

Which fire, though now divided, suffers no loss from the communication of its light. Because it is fed by the melted wax, which its mother the bee made for the composition of the precious lamp.

Here the lamps are lighted.

O vere beata nox, quæ expoliavit Ægyptios, ditavit Hebræos. Nox, in qua terrenis cœlestia, humanis divina junguntur. Oramus ergo te, Domine: ut cereus iste in honorem tui nominis consecratus, ad noctis hujus caliginem destruendam, indeficiens perseveret. Et in odorem suavitatis acceptus, super-

O truly blessed night, which plundered the Egyptians, and enriched the Hebrews. A night, in which heaven is united to earth, and God to man. We beseech thee therefore, O Lord, that this candle, consecrated to the honour of thy name, may continue burning to dissipate the darkness

nis luminaribus misceatur. Flammas ejus lucifer matutinus inveniatur. Ille, inquam, lucifer, qui nescit occasum. Ille, qui regressus ab inferis, humano generi serenus illuxit. Precamur ergo te Domine: ut nos famulos tuos, omnemque clementer, et devotissimum populum: una cum beatissimo Papa nostro N. et Antistite nostra N. quiete temporum concessa, in his paschalibus gaudiis, assidua protectione regere, gubernare, et conservare digneris. Respice etiam ad devotissimum Regem nostrum N. cujus, tu Deus, desiderii vota prænoscens, ineffabili pietatis et misericordiae tuæ munere, tranquillum perpetuæ pacis accommoda: et cœlestem victoriam cum omni populo suo. Per eundem Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum.

R. Amen.

of this night. And being accepted as a sweet-smelling savour, may be united with the celestial lights. Let the morning star find it burning. I mean that star which never sets. Who being returned from hell, shone with brightness on mankind. We beseech thee therefore, O Lord, to grant us peaceable times during these paschal solemnities, and with thy constant protection to rule, govern and preserve us thy servants, all the clergy, and the devout laity, together with our holy Father Pope N. and our Bishop N. Regard also our most devout King N. and since thou knowest, O God, the desires of his heart, grant by the ineffable grace of thy goodness and mercy, that he may enjoy with all his people the tranquillity of perpetual peace, and heavenly victory. Thro' the same Lord Jesus Christ thy Son: who with thee and the Holy Ghost, lives and reigns one God for ever and ever.

R. Amen.

After the Benediction of the Paschal Candle, and the reading of the Prophecies, the catechumens are instructed and prepared to receive baptism.

Prophetia prima.

The first Prophecy.

Gen. i.

Gen. i.

IN principio creavit Deus cœlum et terram. Terra autem erat inanis et vacua, et tenebre erant super faciem abyssi: et spiritus Dei ferebatur super aquas. Dixitque Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: et divisit lucem a tenebris. Appellavitque lucem Diem, et tenebras Noctem. Factumque est vespere et mane, dies unus. Dixit quoque Deus: Fiat firmamentum in medio aquarum, et dividit aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas, quæ erant sub firmamento ab his quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum, Cœlum: Et factum est vespere et mane, dies secundus. Dixit vero Deus: Congregentur aquæ, quæ sub cœlo sunt, in locum unum, et appareat Arida. Et factum est ita. Et vocavit

IN the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep: and the spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he called the light Day, and the darkness Night: and there was evening and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were the second day. God also said: Let the waters that are under the

Deus Aridam, Terram : congregationesque aquarum appellavit Maria. Et vidit Deus, quod esset bonum. Et ait: Germinet terra herbam virentem, es facientem semen, et lignum pomiferum faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, et facientem semen juxta genus suum lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus, quod esset bonum. Et factum est vespere et mane, dies tertius. Dixit autem Deus: Fiant luminaria in firmamento cœli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos: ut luceant in firmamento cœli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminaria magna: luminare majus, ut præesset diei: et luminare minus, ut præesset nocti: et stellas. Et posuit eas in firmamento cœli, ut lucerent super terram, et præessent diei ac nocti et dividerunt lu-

heaven be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land, Earth: and the gathering together of the waters he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yielded seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made

cem ac tenebras. Et vidit Deus, quod esset bonum. Et factum est vespere et mane, dies quartus. Dixit etiam Deus: Producant aquæ reptile animæ viventis, et volatile super terram sub firmamento cœli. Creavitque Deus cete grandia et omnem animam viventem atque motabilem, quam produxerant aquæ in species suas, et omne volatile, secundum genus suum. Et vidit Deus, quod esset bonum. Benedixitque eis, dicens: Crescite, et multiplicamini, et replete aquas maris: avesque multiplicentur super terram. Et factum est vespere et mane, dies quintus. Dixit quoque Deus: Producat terra animam viventem in genere suo: jumenta, et reptilia, et bestias terræ secundum species suas. Factumque est ita. Et fecit Deus bestias terræ juxta species suas, et jumenta et omne reptile terræ in genere suo. Et vidit Deus, quod esset bonum, et ait: Faciamus hominem ad imaginem et similitudinem nostram: Et præcit piscibus

two great lights: a greater light to rule the day: and a lesser light to rule the night: and stars. And he set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its

maris, et volatilibus cœli, et bestiis universæque terræ, omni que reptili quod movetur in terra. Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum, masculum et feminam creavit eos. Benedixitque illis Deus, et ait: Crescite, et multiplicamini, et replete terram, et subijcite eam, et dominamini piscibus maris, et volatilibus cœli, et universis animantibus, quæ moventur super terram. Dixitque Deus: Ecce dedi vobis omnem herbam afferentem semen super terram, et universa ligna, quæ habent in semetipsis sementem generis sui, ut sint vobis in escam, et cunctis animantibus terræ, omni que volucri cœli, et universis quæ moventur in terra, et in quibus est anima vivens, ut habeant ad vescendum. Et factum est ita. Viditque Deus cuncta que fecerat: et erant valde bona. Et factum est vespere et mane, dies sextus. Igitur perfecti sunt cœli et terra, et omnis ornatus eorum. Complevitque Deus die sep-

kind, cattle, and creeping things, and beasts of the earth according to their kinds: and it was so done. And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of

timo opus suum, quod fecerat: et requievit die septimo ab universo opere quod patrarat. and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day. So the heavens and the earth were finished, and the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Sacerdos dicit:

Oremus.

Diaconus:

Flectamus genua.

Subdiaconis:

Levate.

Oratio.

DEUS, qui mirabiliter creasti hominem, et mirabilius redemisti: da nobis, quæsumus, contra oblectamenta peccati, mentis ratione persistere, ut mereamur ad æterna gaudia pervenire. Per Dominum nostrum Jesum Christum, &c.

R. Amen.

Prophetia secunda.

Gen. v. vi. vii. viii.

NOË vero cum quintogenitorum esset annorum genuit Sem, Cham, et Japheth. Cum

The priest says:

Let us pray.

The deacon:

Let us bend our knees.

The subdeacon:

Rise up.

The prayer.

O God, who hast wonderfully created man, and more wonderfully redeemed him: grant us, we beseech thee, such strength of mind and reason against the allurements of sin, that we may deserve to obtain eternal joys. Thro' Jesus Christ our Lord, &c. *R. Amen.*

The second Prophecy.

Gen. v. vi. vii. viii.

NOË, when he was five hundred years old, begot Sem, Cham, and Japheth. And after

que cœpissent homines multiplicari super terram, et filias procreassent, videntes filii Dei filias hominum quod essent pulchræ, acceperunt sibi uxores ex omnibus quas elegerant. Dixitque Deus: Non permanebit spiritus meus in homine in æternum, quia caro est. Eruntque dies illius centum viginti annorum. Gigantes autem erant super terram in diebus illis. Postquam enim ingressi sunt filii Dei ad filias hominum, illæque generunt, isti sunt potentes a sæculo viri famosi. Videns autem Deus, quod multa

malitia hominum esset in terra, et cuncta cogitatio cordis intenta esset ad malum omni tempore, poenituit eum, quod hominem fecisset in terra. Et tactus dolore cordis intrinsecus: Delebo: inquit, hominem quem creavi, a facie terræ, ab homine usque ad animantia, a reptili usque ad volucres cœli. Poenitet enim me fecisse eos. Noe vero invenit gratiam coram Domino. Hæ sunt generationes Noe: Noe

that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said: My spirit shall not remain in man for ever, because he is flesh: his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of man was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for

vir justus atque perfectus
fuit in generationibus suis,
cum Deo ambulavit. Et
genuit tres filios, Sem,
Cham, et Japheth. Cor-
rupta est autem terra co-
ram Deo, et repleta est
iniquitate. Cumque vi-
disset Deus terram esse
corruptam, (omnis quippe
caro corruperat viam
suam super terram) dixit
ad Noe : Finis universæ
carnis venit coram me :
repleta est terra iniqui-
tate a facie eorum, et ego
disperdam eos cum terra.
Fac tibi arcam de lignis
levigatis. Mansiunculas
in arca facies, et bitu-
mine linies intrinsecus et
extrinsecus. Et sic facies
eam : Trecentorum cu-
bitorum erit longitudo ar-
cæ, quinquaginta cu-
bitorum latitudo, et tri-
ginta cubitorum altitudo
illius. Fenestram in ar-
ca facies, et in cubito con-
summabis summitatem
ejus. Ostium autem ar-
cæ pones ex latere deor-
sum : cœnacula et tris-
tega facies in ea. Ecce
ego adducam aquas dilu-
vii super terram, ut inter-
ficiam omnem carnem, in
qua spiritus vitæ est sub-
ter cœlum. Universa

it repenteth me that I
have made them. But
Noe found grace before
the Lord. These are the
generations of Noe :
Noe was a just and per-
fect man in his genera-
tions, he walked with
God. And he begot three
sons, Sem, Cham, and
Japhet. And the earth
was corrupted before
God, and was filled with
iniquity. And when God
had seen that the earth
was corrupted (for all
flesh had corrupted its
way upon the earth) he
said to Noe : The end of
all flesh is come before
me, the earth is filled with
iniquity through them,
and I will destroy them
with the earth. Make
thee an ark of timber
planks : thou shalt make
little rooms in the ark,
and thou shalt pitch it
within and without. And
thus shalt thou make it.
The length of the ark
shall be three hundred
cubits : the breadth of it
fifty cubits, and the
height of it thirty cubits.
Thou shalt make a win-
dow in the ark, and in a
cubit thou shalt finish the
top of it : and the door of

quæ in terra sunt, consumuntur: Ponamque fœdus meum tecum: et ingredieris arcam tu et filii tui, uxor tuâ, et uxores filiorum tuorum tecum. Et ex cunctis animalibus universæ carnis bina induces in arcam, ut vivant tecum: masculini sexus et feminini. De volucris juxta genus suum, et de jumentis in genere suo, et ex omni reptili terræ secundum genus suum: bina de omnibus ingredientur tecum, ut possint vivere. Tolles igitur tecum ex omnibus escis, quæ mandari possunt, et comportabis apud te: et erunt tibi quam illis in cibum. Fecit igitur Noe omnia, quæ præceperat illi Deus. Eratque sexcentorum annorum quando diluvii aquæ inundaverunt super terram. Rupti sunt omnes fontes abyssi magnæ, et cataractæ cœli apertæ sunt, et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. In articulo diei illius ingressus est Noe, et Sem, et Cham, et Japhet, filii ejus: uxor illius, et tres uxores fili-

the ark thou shalt set in the side: with lower; middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food, that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded

orum ejus cum eis in arcam: ipsi et omne animal secundum genus suum, universaque jumenta in genere suo, et omne quod movetur super terram in genere suo, cunctumque volatile secundum genus suum. Porro arca ferebatur super aquas. Et aquæ prævaluerunt nimis super terram: opertique sunt omnes montes excelsi sub universo cœlo. Quindecim cubitis altior fuit aqua super montes, quos operuerat. Consumptaque est omnis caro, quæ movebatur super terram, volucrum, animalium, bestiarum, omniumque reptilium quæ reptant super terram. Remansit autem solus Noe, et qui cum eo erant in arca. Obtinueruntque aquæ terram centum quinquaginta diebus. Recordatus autem Deus Noe, cunctorumque animalium, et omnium jumentorum, quæ erant cum eo in arca, adduxit spiritum super terram, et imminutæ sunt aquæ. Et clausi sunt fontes abyssi, et cataractæ cœli: et prohibitæ sunt pluvie de cœlo. Reversæque sunt

him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened. And the rain fell upon the earth forty days and forty nights. In the self same day Noe, and Sem, and Chàm, and Japhet, his sons: his wife, and the three wives of his sons with them, went into the ark: they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven, were covered. The water was fifteen cubits higher than the mountains, which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and

D d

aquæ de terra, euntes et redeuntes : et cœperunt minui post centum quinquaginta dies. Cumque transissent quadraginta dies, aperiens Noe fenestram arcæ, quam fecerat, dimisit corvum : qui egrediebatur, et non revertebatur, donec sicarentur aquæ super terram. Emisit quoque columbam post eum, ut videret si jam cessassent aquæ super faciem terræ. Quæ cum non invenisset ubi requiesceret pes ejus, reversa est ad eum in arcam. Aquæ enim erant super universam terram. Extenditque manum, et apprehensam intulit in arcam. Expectatus autem ultra septem diebus aliis, rursum dimisit columbam ex arca. At illa venit ad eum ad vesperam, portans ramum olivæ virentibus foliis in ore suo. Intellexit ergo Noe, quod cessassent aquæ super terram. Expectavitque nihilominus septem alios dies : et emisit columbam, quæ non est reversa ultra ad eum. Locutus est autem Deus ad Noe, dicens : Egredere de arca, tu et uxor tua, filii tui, et

of beasts, and of all creeping things that creep upon the earth : and Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven, were shut up : and the rain from heaven was restrained. And the waters returned from off the earth, going and coming : and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven : which went forth, and did not return, till the waters were dried up upon the face of the earth. He sent forth also a dove after him, to see if the waters had ceased upon the face of the earth. But

uxores filiorum tuorum tecum. Cuncta animalia, quæ sunt apud te, ex omni carni tam in volatilibus, quam in bestiis, et universis reptilibus, quæ reptant super terram, educ tecum, et ingredimini super terram: Crescite, et multiplicamini super eam. Egressus est ergo Noe, et filii ejus, uxor illius, et uxores filiorum ejus cum eo. Sed et omnia animalia, jumenta, et reptilia quæ reptant super terram, secundum genus suum, egressus sunt de arca. *Ædificavit autem Noe altare Domino: et tollens de cunctis pecoribus et volucris mundi obtulit holocausta super altare. Odoratusque est Dominus odorem suavitatis.*

thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons: his wife, and the wives of his sons with him: and all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour.

D d 2

Oremus.

Flectamus genua.

Levate.

Oratio.

DEUS, incommutabilis virtus, et lumen æternum: respice propitius ad totius ecclesiæ tuæ mirabile sacramentum, et opus salutis humanæ, perpetuæ dispositionis effectum tranquillius operare: totusque mundus experietur et videat, dejecta erigi, inveterata renovari, et per ipsum redire omnia in integrum a quo sumpsere principium, Dominum nostrum, Jesum Christum Filium tuum, qui tecum vivit et regnat, &c.

*Prophetia tertia.**Gen. xxii.*

IN diebus illis: tentavit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respondit: Adsum. Ait illi: Tolle filium tuum, unigenitum, quem diligis, Isaac, et vade in terram visionis: atque ibi offeres eum in holocaustum super unum montium, quem monstravero tibi.

Let us pray.

Let us bend our knees.

Rise up.

The Prayer.

O God, whose power is unchangeable and light eternal: mercifully regard the wonderful sacrament of thy whole church, and by an effect of thy perpetual providence perform with tranquillity the work of human salvation: and let the whole world experience and see, that what is fallen is raised up, what was old is made new, and all things are re-established, thro' him that gave them their first being, our Lord Jesus Christ, who liveth, &c.

*The third Prophecy.**Gen. xxii.*

IN those days: God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of Vision; and there thou shalt offer him for an holocaust upon one of the

Igitur Abraham de nocte consurgens, stravit asinum suum : ducens secum duos juvenes, et Isaac filium suum. Cumque concidisset ligno in holocaustum, abiit ad locum quem praeceperat ei Deus. Die autem tertio, elevatis oculis, vidit locum procul : dixitque ad pueros suos : Expectate hic cum asino : Ego et puer illuc usque properantes, postquam adoraverimus, revertemur ad vos. Tulit quoque ligna holocausti, et imposuit super Isaac filium suum : ipse vero portabat in manibus ignem et gladium. Cumque duo pergerent simul, dixit Isaac patri suo : Pater mi : At ille respondit : Quid vis fili ? Ecce, inquit, ignis et ligna : ubi est victima holocausti ? Dixit autem Abraham : Deus providebit sibi victimam holocausti, fili mi. Pergebant ergo pariter : et venerunt ad locum quem ostenderat ei Deus, in quo edificavit altare, et desuper ligna composuit : cumque alligasset Isaac filium suum, posuit eum in altare super struem

mountains which I will shew thee. So Abraham rising up in the night, saddled his ass : and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men : Stay you here with the ass : I and the boy will go with speed as far as you, and after we have worshipped, will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son : and he himself carried in his hands fire and a sword. And as they went on together, Isaac said to his father : My father, And he answered : What wilt thou, son ? Behold, saith he, fire and wood : where is the victim for the holocaust ? And Abraham said : God will provide himself a victim for a holocaust, my son. So they went on together : and they came to the place which God

lignorum. Extenditque manum, et arripuit gladium, ut immolaret filium suum. Et ecce angelus Domini de cœlo olamavit, dicens: Abraham, Abraham. Qui respondit: Adsum. Dixitque ei: Ne extendas manum tuam super pueram, neque facias illi quidquam: nunc cognovi quod times Deum, et non perpercisti unigenito filio tuo propter me. Levavit Abraham oculos suos, viditque post tergum arietem inter vepres hærentem cornibus, quem assumens, obtulit holocaustum pro filio. Appellavitque nomen loci illius, *Dominus videt*. Unde usquehodie dicitur: In monte *Dominus videbit*. Vocavit autem angelus Domini Abraham recundo de cœlo, dicens: Per memetipsum juravi, dicit Dominus: quia fecisti hanc rem, et non pepercisti filio tuo unigenito propter me, benedicam tibi, et multiplicabo semen tuum sicut stellas cœli, et velut arenam, quæ est in littore maris: Possidebit semen tuum, portas inimicorum suorum, et benedicentur in semine tuo omnes

had shewed him, where he built an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briars, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, *The Lord seeth*. Whereupon even to this day it is said: In the mountain the Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord, because thou hast

gentes terræ; quia obedisti voci meæ. Reversus est Abraham ad pueros suos, abieruntque Bersabee simul, et habitavit ibi.

as the sand that is by the sea shore: thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Oremus.

Flectamus genua.

Levate.

Oratio.

DEUS, fidelium Pater summe, qui in toto orbe terrarum, promissionis tuæ filios diffusa adoptionis gratia multiplicas: et per paschale sacramentum, Abraham puerum tuum universarum, sicut jurasti, gentium efficis patrem: da populis tuis digne ad gratiam tuam vocationis introire. Per Dominum nostrum Jesum Christum, &c.

Prophetia quarta.

Exod. xiv.

IN diebus illis: Factum est in vigilia matutina, et ecce respiciens Dominus super castra Egyptianorum per columnam ig-

done this thing; and hast not spared thy only begotten son for my sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and

Let us pray.

Let us bend our knees.

Rise up.

The prayer.

O God, the sovereign Father of all the faithful, who all over the world multiplieth the children of thy promise by the grace of thy adoption: and makest thy servant Abraham, according to thy oath, the father of all nations: by this paschal sacrament grant that thy people may worthily receive the grace of thy vocation. Thro' our Lord, &c.

The fourth Prophecy.

Exod. xiv.

IN those days: It came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through

nis et nobis, interfecit exercitum eorum : et subvertit rotas currum, ferebanturque in profundum. Dixerunt ergo Ægyptii : Fugiamus Israel : Dominus enim pugnat pro eis contra nos. Et ait Dominus ad Moysen : Superne mare, ut revertantur aquæ ad Ægyptios super currus et equites eorum. Cumque extendisset Moyses manum contra mare, reversum est primo diluculo ad priorum locum : fugientibusque Ægyptiis occurrerunt aquæ : et involvit eos Dominus in mediis fluctibus. Reversæque sunt aquæ, et operuerunt currus et equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare : nec unus quidem superstit ex eis. Filii autem Israel perrexerunt per medium siccæ maris, et aquæ eis erant quasi pro muro a dextris et a sinistris. Liberavitque Dominus in die illa Israel de manu Ægyptiorum. Et viderunt Ægyptios mortuos super littus maris, et manum magnam quam ex-

the pillar of fire and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said : Let us flee from Israel : for the Lord fighteth for them against us. And the Lord said to Moses : Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place : and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry

ercuerat Dominus contra eos: timuitque populus Dominum, et crediderunt Domino, et Moysi servo ejus. Tunc cecinit Moyses, et filii Israel carmen hoc Domino, et dixerunt.

land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead

upon the sea-shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

Tractus, Exod. xv.—
 Cantemus Domino: gloriose enim honorificatus est: equum et ascensorem projecit in mare: adjutor et protector factus est mihi in salutem. V. Hic Deus meus: et honorificabo eum: Deus patris mei, et exaltabo eum. V. Dominus conterens bella: Dominus nomen est illi.

*The Tract.—*Let us sing to the Lord: for he is gloriously honoured: he has thrown the horse and his rider into the sea: he became my helper and protector for my safety. V. This is my God, and I will honour him: the God of my father, and I will extol him. V. He is the Lord that destroys wars: the Lord is his name.

Oremus.
 Flectamus genua.
 Levate.

Let us pray.
 Let us bend our knees.
 Rise up.

Oratio.
DEUS, cujus antiqua miracula etiam nostris sæculis corruscant: dum quod uni populo a persecutione Egyptiaca liberando, dexteræ tuæ potentia con-

The prayer.
O God, whose ancient miracles we see renewed in our days: whilst by the water of our regeneration thou workest for the salvation of the Gentiles, that which by the power

tulisti, id in salutem Gentium per aquam regenerationis operaris : præsta ut in Abrahæ filios, et in Israeliticam dignitatem, totius mundi transeat plenitudo. Per Dominum nostrum, &c.

Prophetia quinta.

Isa. liv. lv.

HÆC est hereditas servorum Domini, et justitia eorum apud me, dicit Dominus. Omnes sitientes venite ad aquas : et qui non habetis argentum, properate, emite, et comedite : venite, emite absque argento, et absque ulla commutatione, vinum et lac. Quare appenditis argentum non in panibus, et laborem vestrum non in saturitate ? Audite audientes me, et comedite bonum, et delectabitur in crassitudine anima vestra. Inclinate aurem vestram, et venite ad me : audite, et vivet anima vestra, et feriam vobiscum pactum sempiternum, misericordias David fidelis. Ecce testem populis dedi eum, ducem ac præceptorem Gentibus. Ecce Gen-

of thy right hand thou didst for the delivery of one people from the Egyptian persecution : grant that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel. Thro' our Lord, &c.

The fifth Prophecy.

Isa. liv. lv.

THIS is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters : and you that have no money, make haste, buy, and eat : come, ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you ? Hearken diligently to me, and that which is good, and your soul shall be delighted in fatness. Incline your ear, and come to me : hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him

tem, quam nesciebas, vocabis : et Gentes, quæ te non cognoverunt, ad te current, propter Dominum Deum tuum, et sanctum Israel : quia glorificavit te. Quærite Dominum, dum inveniri potest : invocate eum, dum prope est. Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et miserebitur ejus : et ad Deum nostrum, quoniam multus est ad ignoscendum. Non enim cogitationes meæ, cogitationes vestræ : nequæ viæ vestræ, viæ meæ : dicit Dominus. Quia sicut exaltantur cæli a terra, sic exaltatæ sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris. Et quomodo descendit imber, et nix de cælo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen ferenti, et panem comedenti : sic erit verbum meum, quod egredietur de ore meo : non revertetur ad me vacuum, sed faciet quæcumque volui

for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not : and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel : for he hath glorified thee. Seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him : and to our God, for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater : so shall my

et prosperabitur in his, word be which shall go
ad quæ misi illud: dicit forth from my mouth: it
Dominus omnipotens, shall not return to me
void, but it shall do whatsoever I please, and shall
prosper in the things for which I sent it

Oremus.

Flectamus genua.

Levate.

Oratio.

OMnipotens sempiterne Deus, multiplica in honorem nominis tui quod patrum fidei spondisti: et promissionis filios sacra adoptione dilata: ut quod priores sancti non dubitaverunt futurum, ecclesia tua magna jam ex parte cognoscat impletum. Per Dominum nostrum Jesum Christum.

Prophetia sexta.

Baruch iii.

AUDI, Israel, mandata vitæ: auribus percipe, ut scias prudentiam. Quid est, Israel, quod in terra inimicorum es? Inveterasti in terra aliena, coinquinatus es cum mortuis: deputatus es cum descendentibus in infernum. Dereliquisti fontem sapientiæ. Nam si in via Dei ambulasses, habitasses utique in pace sempiterna. Disce, ubi

Let us pray.

Let us bend our knees.

Rise up.

The prayer.

ALmighty and eternal God, multiply for the honour of thy name what thou didst promise to the faith of our forefathers; and increase by thy sacred adoption the children of that promise: that what the ancient saints doubted not would come to pass, thy church may now find in a great part accomplished. Thro' our Lord Jesus Christ.

The sixth Prophecy.

Baruch iii.

HEAR, O Israel, the commandments of life: give ear that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom. For if

sit prudentia, ubi sit virtus, ubi sit intellectus : ut scias simul, ubi sit longiturnitas vitæ et victus, ubi sit lumen oculorum, et pax. Quis invenit locum ejus ? et quis intravit in thesauros ejus ? Ubi sunt principes gentium, et qui dominantur super bestias, quæ sunt super terram ? Qui in avibus cœli ludunt, qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum ? Qui argentum fabricant, et solliciti sunt, nec est inventio operum illorum ? Exterminati sunt, et ad inferos descenderunt, et alii loco eorum surrexerunt. Juvenes viderunt lumen, et habitaverunt super terram : vitam autem disciplinæ ignoraverunt, neque intellexerunt semitas ejus, neque filii eorum susceperunt eam, a facie ipsorum longe facta est : non est audita in terra Chanaan, neque visa est in Theman. Filii quoque Agar, qui exquirunt prudentiam quæ de terra est, negotiatores Merihæ, et Theman, et fabulatores,

thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding : that thou mayest know also where is length of days and life, where is the light of the eyes and peace. Who hath found out her place ? and who hath gone in to her treasures ? Where are the princes of the nations, and they that rule over the beasts, that are upon the earth ? That take their pastime with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting, who work in silver and are solicitous, and their works are unsearchable ? They are cut off, and are gone down to hell, and others are risen up in their place. Young men have seen the light, and dwelt upon the earth : but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it, it is far from their face : it hath not

E e

et exquisites prudentiæ et intelligentiæ : viam autem sapientiæ nescierunt, neque commemorati sunt semitas ejus. O Israel, quam magna est domus Dei, et ingens locus possessionis ejus ! Magnus est, et non habet finem : excelsus et immensus. Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum. Non hos elegit Dominus, neque viam disciplinæ invenerunt : propterea perierunt. Et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam. Quis ascendit in cœlum, et accepit eam, et eduxit eam de nubibus ? Quis transfretavit mare, et invenit illam : et attulit illam super aurum electum ? Non est qui possit scire vias ejus, neque qui exquirat semitas ejus : sed qui scit universa, novit eam, et adinvenit eam prudentia sua. Qui præparavit terram in æterno tempore : et replevit eam pecudibus et quadrupedibus : qui emittit lumen, et vadit : et vocavit

been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merriha, and of Theman, and the tellers of fables, and searchers of prudence and understanding : but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession ! It is great, and hath no end : it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge : therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken her, and brought her down from the clouds ? Who hath passed over the sea, and found her, and brought her prefera-

illud, et obedit illi in tre-
more. Stellæ autem de-
derunt lumen in custo-
diis suis, et lætatæ sunt :
vocatæ sunt, et dixerunt :
Adsumus : et luxerunt ei
cum jucunditate, qui fe-
cit illas. Hic est Deus
noster, et non estimabi-
tur. Alius adversus eum.
Hic adinvenit omnem vi-
am disciplinæ, et tradi-
dit illam Jacobo puero
suo, et Israel dilecto suo.
Post hæc in terris visus
est, et cum hominibus
cōversatus est.

bly to chosen gold :
There is none that is able
to know her ways, nor
that can search out her
paths : but he that know-
eth all things knoweth
her, and hath found her
out with his understand-
ing. He that prepared the
earth for evermore, and
filled it with cattle and
four-footed beasts : he
that sendeth forth light,
and it goeth : and hath
called it, and it obeyed
him with trembling. And
the stars have given light
in their watches, and re-

joiced : they were called,
and they said : Here we
are : and with cheerfulness
they have shined forth to
him that made them. This
is our God, and there
shall no other be accounted
of in comparison of him.
He found out all the way
of knowledge, and gave
it to Jacob his servant, and
to Israel his beloved.
Afterwards he was seen
upon earth, and conversed
with men.

Oremus.

Flectamus genua.

Levate.

Oratio.

DEUS, qui ecclesiam
tuam semper Gen-
tium vocatione multipli-
cas : concede propitius,
ut quos aqua baptismatis
abluis, continua protec-
tione tuearis. Per Domi-
num nostrum.

Let us pray.

Let us bend our knees.

Rise up.

The Prayer.

O God, who conti-
nuest thy church
by the vocation of
the Gentiles : mercifully
grant thy perpetual pro-
tection to those whom
thou washest with the
water of baptism. Thro'
our Lord.

E. e 2.

*Prophetia septima.**Ezech. xxxvii.*

IN diebus illis : Facta est super me manus Domini, et eduxit me in spiritu Domini : et dimisit me in medio campi, qui erat plenus ossibus. Et circumduxit me per ea in gyro. Erant autem multa valde super faciem campi, siccaque vehementer. Et dixit ad me : Filii hominis, putasne vivent ossa ista ? Et dixi : Domine Deus, tu nosti. Et dixit ad me : Vaticinare de ossibus istis : et dices eis : Ossa arida, audite verbum Domini. Hæc dicit Dominus Deus ossibus his : Ecce, ego intromittam in vos spiritum, et vivetis. Et dabo super vos nervos, et succrescere faciam super vos carnes, et superextendam in vobiscutem : et dabo vobis spiritum, et vivetis, et scietis, quia ego Dominus. Et prophetavi sicut præceperat mihi : factus est autem sonitus, prophetante me, et ecce commotio : et accesserunt ossa ad ossa, unumquodque ad juncturam suam. Et vidi, et ecce super ea nervi, et

*The seventh Prophecy.**Ezech. xxxvii.*

IN those days : The hand of the Lord was upon me, and brought me forth in the spirit of the Lord : and set me down in the midst of a plain, that was full of bones : and he led me about through them on every side. Now they were very many upon the face of the plain, and they were exceeding dry. And he said to me : Son of man, dost thou think these bones shall live ? And I answered : O Lord God, thou knowest. And he said to me : Prophecy concerning these bones : and say to them : Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones : Behold, I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin : and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me : and

carnes ascenderunt : et extenta est in eis cutis desuper, et spiritum non habebant. Et dixit ad me : Vaticinare ad spiritum, vaticinare fili hominis, et dices ad spiritum : Hæc dicit Dominus Deus : A quatuor ventis veni spiritus, et insuffla super interfectos istos, et reviviscant. Et prophetavi sicut præceperat mihi : et ingressus est in ea spiritus, et vixerunt : steteruntque super pedes suos exercitis grandis nimis valde. Et dixit ad me : Fili hominis, ossa hæc universa, domus Israel est : ipsi dicunt : Aruerunt ossa nostra, et periit spes nostra, et abscissi sumus. Propterea vaticinare, et dices ad eos : Hæc dicit Dominus Deus : Ecce, ego aperiam tumulos vestros, et educam vos de sepulchris vestris, populus meus : et inducam vos in terram Israel. Et sciatis, quia ego Dominus, cum aperuero sepulchra vestra, et eduxero vos de tumulis vestris, popule meus : et dederō spiritum meum in vobis, et vixeritis, et requiescere vos faciam

as I prophesied there was a noise, and behold a commotion : and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came upon them : and the skin was stretched out over them, but there was no spirit in them. And he said to me : Prophecy to the spirit, prophecy, O son of man, and say to the spirit : Thus saith the Lord God : Come, spirit, from the four winds, and blow upon those slain, and let them live again. And I prophesied as he had commanded me : and the spirit came into them, and they lived : and they stood up upon their feet, an exceeding great army. And he said to me : Son of man, all these bones are the house of Israel : They say : Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy, and say to them : Thus saith the Lord God : Behold, I will open your graves, and will bring you out of your sepulchres, O my people ; and will bring you into the land of Is-

super humum vestram : rael. And you shall
dicit Dominus omnipo- know that I am the Lord,
tens. when I shall have opened

your sepulchres, and shall
have brought you out of your graves, O my people :
and shall have put my spirit in you, and you shall
live, and I shall make you rest upon your own land :
saith the Lord Almighty.

Oremus.

Flectamus genua.

Levate.

Oratio.

DEUS, qui nos ad ce-
lebrandum paschale
sacramentum, utriusque
Testamenti paginis in-
struis : da nobis intelli-
gere misericordiam tuam,
ut ex perceptione presen-
tium munerum, firma sit
expectatio futurorum. Per
Dominum nostrum, &c.

Prophetia octavo.

Isa. iv.

APprehendent septem
mulieres virum unum
in die illa, dicentes : Pa-
nem nostrum comedemus,
et vestimentis nostris
operiemur : tantummodo
invocetur nomen tuum
super nos, aufer opprobrium
nostrum. In die illa erit
germen Domini in magni-
ficentia et gloria, et fructus
terræ sublimis, et exultatio his

Let us pray.

Let us bend our knees.

Rise up.

The Prayer.

O God, who by the
scriptures of both
Testaments teachest us to
celebrate the paschal sa-
crament : give us such a
sense of thy mercy, that
by receiving thy present
graces, we may have a
firm hope of thy future
blessings. Through our
Lord, &c.

The eighth Prophecy.

Isa. iv.

AND in that day seven
women shall take
hold of one man, saying :
We will eat our own
bread, and wear our own
apparel : only let us be
called by thy name,
take away our reproach.
In that day the bud of
the Lord shall be in mag-
nificence and glory, and
the fruit of the earth
shall be high, and a great

qui salvati fuerint de Israel. Et erit : Omnis qui relictus fuerit in Sion, et residuus in Jerusalem, sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem. Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu judicii, et spiritu ardoris. Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem, et fumum et splendorem ignis flammantis in nocte : super omnem enim gloriam protectio. Et tabernaculum erit in umbraculum diei ab æstu, et in securitatem et absconsionem a turbine, et a pluvia.

be a protection. And there shall be a tabernacle for a shade in the day-time from the heat, and for a security and covert from the whirlwind, and from rain.

Tractus, Isa. v.—Vinea facta est dilecto in cornu, in loco uberi. V. Et maceriam circumdedit, et circumfodit : et plantavit vineam sorem, et ædificavit turrem in medio ejus. V. Et torcular fodit in ea : vinea enim

joy to them, that have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke, and the brightness of a flaming fire in the night : for over all the glory shall

The Tract.—My beloved has a vineyard on a very fruitful hill. V. And he enclosed it with a fence, and made a ditch round it, and planted it with the choicest vine, and built a tower in the middle of it. V. And he

Domini Sabaoth, domus
Israel est.

Oremus.

Flectamus genua.

Levate.

Oratio.

DEUS, qui in omnibus ecclesiæ tuæ filiis, sanctorum prophetarum voce manifestasti, in omni loca dominationis tuæ, satorem te bonorum seminum, et electorum palmitum esse cultorem : tribue populis tuis, qui et vinearum apud te nomine censerent et segetum ; ut, spinarum et tribulorum squalore resecato, digna efficiantur fruge sæcundi. Per Dominum nostrum Jesum Christum, &c.

Prophetia nova.

Exod. xii.

IN diebus illis : dixit Dominus ad Moysen et Aaron, &c. p. 238.

Oremus.

Flectamus genua.

Levate.

Oratio.

OMnipotens sempiternæ Deus, qui in omnium operum tuorum dispensatione mirabilis

made a wine-press in it : for the house of Israel is the vineyard of the Lord of Hosts.

Let us pray.

Let us bend our knees.

Rise up.

The Prayer.

O God, who by the mouths of thy holy prophets hast declared, that through the whole extent of thy empire thou sowest the good seed, and improvest the choicest branches that are found in all the children of thy church : grant to thy people who are called by the name of vines and corn ; that they may root out all thorns and briars, and bring forth good fruit in abundance. Thro' our Lord Jesus Christ, &c.

The ninth Prophecy.

Exod. xii.

IN those days : the Lord said to Moses and Aaron, p. 238.

Let us pray.

Let us bend our knees.

Rise up.

The Prayer.

Almighty and everlasting God, who art wonderful in the performance of all thy

es: intelligat redempti tui, non fuisse excellentius quod initio factus est mundus, quam quod in fine sæculorum pascha nostrum immolatus est Christus. Qui tecum vivit et regnat, &c.

Prophetia decima.

Jonæ iii.

IN diebus illis: Factum est verbum Domini ad Jonam prophetam secundo, dicens: Surge, et vade in Ninivem civitatem magnam: et prædica in ea prædicationem, quam ego loquor ad te. Et surrexit Jonas, et abiit in Niniven, juxta verbum Domini. Et Ninive erat civitas magna, itinere dierum trium. Et cœpit Jonas introire in civitatem itinere diei unius: et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur. Et crediderunt viri Ninivitæ in Deum: et prædicaverunt jejunium, et vestiti sunt saccis a majore usque ad minorem. Et pervenit verbum ad regem Ninive: et surrexit de solio suo, et abiecit vestimentum suum a se, et indutus est

works: let thy redeemed servants understand, that the creation of the world in the beginning was not more excellent than the immolation of Christ our passover at the latter end of the world. Who with thee, &c.

The tenth Prophecy.

Jonas iii.

IN those days: The word of the Lord came to Jonas the second time, saying: Arise, and go to Ninive, the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive, according to the word of the Lord. Now Ninive was a great city, of three days journey. And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was cloth-

sacco, et sedit in emere. Et clamavit, et dixit in Ninive, ex ore regis, et principium ejus, dicens: Homines et jumenta, et boves, et pecora non gustent quidquam: nec pascantur, et aquam non bibant. Et operiantur saccis homines, et jumenta, et clament ad Dominum in fortitudine, et convertatur vir a via sua mala et ab iniquitate, quæ est in manibus eorum. Quis scit, si convertatur, et ignoscat Deus, et revertatur a furore iræ suæ, et non peribimus? Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est populo suo Dominus Deus noster.

that they were turned from their evil way: and the Lord God had mercy on his people.

Oremus.

Flectamus genua.

Levate.

Oratio.

DEUS, qui diversitatem Gentium in confessione tui nominis adunasti: da nobis, et velle et posse quæ præcipis; ut populo ad æternitatem vocato, una sit fides mentium, et pietas actionum.

ed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king, and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works,

God saw their works,

Let us pray.

Let us bend our knees.

Rise up.

The Prayer.

O God, who hast united the several nations of the Gentiles in the profession of thy name: give us both the will and the power to obey what thou commandest; that thy people

Per Dominum nostrum
Jesum Christum, &c.

Prophetia undecima.

Deut. xxxi.

IN diebus illis: Scripsit Moyses canticum, et docuit filios Israel. Præcepitque Dominus Josue filio Nun, et ait: Confortare, et esto robustus: tu enim introduces filios Israel in terram, quam pollicitus sum, et ego ero tecum. Postquam ergo scripsit Moyses verba legis hujus in volumine, atque complevit, precepit Levitis, qui portabant arcam fœderis Domini, dicens: Tollite librum istum, et ponite eum in latere arcæ fœderis Domini Dei vestri, ut sit tibi contra te in testimonium. Ego enim scio contentionem tuam, et cervicem tuam durissimam. Adhuc vivente me, et ingrediente vobiscum, semper contentiose egistis contra Dominum: quanto magis cum mortuus fuero? Congregate ad me omnes majores natu per tribus vestras, atque doctores, et loquar

called to eternity, may have the same faith in their minds, and piety in their actions. Thro', &c.

The eleventh Prophecy.

Deut. xxxi.

IN those days: Moses wrote the cantic, and taught it the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord our God, that it may be there for a testimony against thee. For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much

audientibus eis sermones istos, et invocabo contra eos cœlum et terram. Novi enim, quod post mortem meam inique agetis, et declinabitis cito de via, quam præcepi vobis. Et occurrent vobis mala in extremo tempore, quando feceritis malum in conspectu Domini, ut irritetis eum per opera manuum vestrarum. Locutus est ergo Moyses, audiente universo cœtu Israel, verba carminis hujus, et ad finem usque complevit.

more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know, that after my death you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the bearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

Tractus, Deut. xxxii.

Attende cœlum, et loquar: et audiat terra verba ex ore meo. V. Expectetur sicut pluvia eloquium meum: et descendant sicut ros verba mea. V. Sicut imber super gramen, et sicut nix super fœnum: quia nomen Domini invocabo. V. Date magnitudinem Deo nostro: Deus, vera opera ejus, et omnes viæ ejus judicia. V. Deus fidelis, in quo non est ini-

*The Tract.—*Attend, O heaven, and I will speak: and let the earth hear the words that come out of my mouth. V. Let my speech be expected like the rain: and let my words fall like the dew. V. Like the flower upon the grass, and like the moss upon the dry herb: because I will invoke the name of the Lord. V. Confess the greatness of our God: the works of God are perfect, and all

quitas justus et sanctus
Dominus.

Oremus.

Flectamus genua.

Levate.

Oratio.

DEUS, celsitudo humilium, et fortitudo rectorum, qui per sanctum Moysen puerum tuum, ita erudire populum tuum sacri carminis tui decantatione voluisti, ut illa legis iteratio, fieret etiam nostra directio: excita in omnem justificatarum Gentium plenitudinem, potentiam tuam, et da lætitiā, mitigando terrorem: ut omnium peccatis tua remissione deleas, quod denuntiatum est in ultionem, transeat in salutem. Per Dominum, nostrum, &c.

Prophetia duodecima.

Dan. iii.

IN diebus illis: Nabuchodonosor rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex, et statuam in campo Duræ provincię Babylonis.

his ways are justice. V. God is faithful, in whom there is no iniquity: the Lord is just and holy.

Let us pray.

Let us bend our knees.

Rise up.

The Prayer.

O God, the exaltation of the humble, and the fortitude of the righteous, who by thy holy servant Moses didst please so to instruct thy people by the singing of thy sacred canticle, that the repetition of the law should be also our direction: shew thy power to all the multitude of Gentiles justified by thee, and by mitigating thy terror, grant them joy: that, all their sins being pardoned by thee, the threatened vengeance may contribute to their salvation. Thro' our Lord, &c.

The twelfth Prophecy.

Dan. iii.

IN those days: King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plains of Dura of the province of Ba-

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Itaque Nabuchodonosor rex misit ad congregandos satrapas, magistratus, et iudices, duces, et tyrannos, et præfectos, omnesque principes regionum, ut convenirent ad dedicationem statuæ quam crexerat Nabuchodonosor rex. Tunc congregati sunt satrapæ, magistratus, et iudices, duces, et tyranni, et optimates, qui erant in potestatibus constituti, et universi principes regionum, ut convenirent ad dedicationem statuæ, quam crexerat Nabuchodonosor rex. Stabant autem in conspectu statuæ, quam posuerat Nabuchodonosor rex: et præco clamabat valenter: Vobis dicitur populis, tribubus, et linguis: in hora, qua audieritis sonitum tubæ, et fistulæ, et citharæ, faulbucæ, et psalterii, et symphoniæ, et universi generis musicorum, cadentes adorete statuam auream, quam constituit Nabuchodonosor rex. Si quis autem non prostratus adoraverit, eadem hora mittetur in fornacem ignis ardentis. Post hæc igitur statim ut audi-

bylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye shall fall down and adore the golden statue which Na-

erunt omnes populi sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniarum, et omnis generis musicorum, cadentes omnes populi, tribus, et linguæ, adoraverunt statuam auream, quam constituerat Nabuchodonosor rex. Statimque in ipsos tempore accedentes viri Chaldaei accusaverunt Judæos: dixeruntque Nabuchodonosor regi: rex in æternum vive: Tu rex posuisti decretum, ut omnis homo, qui audierit sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniarum, et omnis generis musicorum, prosternat se, et adoret statuam auream. Si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis. Sunt ergo viri Judæi, quos constituisti super opea regionis Babylonis, Sidrac, Misach, et Abdenago: viri isti contempserunt, rex, decretum tuum: deos tuos non colunt, et statuam auream, quam erexisti, non adorant. Tunc Nabuchodonosor in furore et in ira præcepit ut adducerentur Sidrach, Misach,

buchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kinds of music, all the nations, tribes, and languages fell down and adored the golden statue, which king Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, and said to king Nabuchodonosor: O king, live for ever: thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

et Abdenago: qui confestim adducti sunt in conspectu regis. Pronuntiansque Nabuchodonosor rex, ait eis: Vere ne Sidrach, Misach, et Abdenago, deos meos non colitis, et statuam auream quam constitui non adoratis? Nunc ergo, si estis parati, quacumque hora audieritis sonitum tubæ, fistulæ citharæ, sambucæ, et psalterii, et symphonix, omnisquæ generis musicorum, prosternite vos, et adorate statuam quam feci. Quod si non adoraveritis, eadem hora mittemini in fornacem ignis ardentis: et quis est Deus qui eripiet vos de manu mea? Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor: Non oportet nos de hac re respondere tibi. Ecce enim Deus noster quem colimus, potest eripere nos de camino ignis ardentis, et de manibus tuis, O rex, liberare. Quod si noluerit, notum sit tibi, rex, quod deos tuos non colimus, et statuam auream, quam erexisti non adoramus. Tunc Nabuchodonosor

Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour, into the furnace of burning fire:

repletus est furore: et aspectus faciei illius immutatus est super Sidrach, Misach, et Abdenago, et præcipit ut succenderetur fornax septuplum quam succendi consueverat. Et viris fortissimis de exercitu suo iussit, ut ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis. Et confestim viri illi vincti, cum braccissuis, et tiaris, et calceamentis, et vestibus, missi sunt in medium fornacis ignis ardentis. Nam jussio regis urgebat: fornax autem succensa erat nimis. Porro viros illos qui miserant Sidrach, Misach, et Abdenago, interfecit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis, colligati. Et ambulabant in medio flammæ, laudantes Deum, et benedicentes Domino.

and who is the God that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered and said to the king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach,

and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment

F f 3.

was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God, and blessing the Lord.

Oremus.

Let us pray.

Oratio.

The Prayer.

OMnipotens sempiterne Deus, spēs unica mundi, qui prophetarum tuorum præconio, præsentium temporum declarasti mysteria: auge populi tui vota placatus, quia in nullo fidelium, nisi ex tua inspiratione, proveniunt quarumlibet incrementa virtutum. Per Dominum nostrum Jesum Christum. &c.

Almighty and everlasting God, the only hope of the world, who by the voice of thy prophets hast manifested the mysteries of this present time: graciously increase the desires of thy people, since none of the faithful can advance to any virtue without thy inspiration. Thro' our Lord, &c.

If the church has no baptismal font, the following benediction of the font is omitted, and the litanies are said immediately after the prophecies, in the manner hereafter directed. But where there is a font, the priest with his ministers and the clergy go in procession to the font singing:

Tractus, Ps. xli.—Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te, Deus. V. Sitivit anima mea ad Deum vivum: quando veniam et apparebo ante faciem Dei? V. Fuerunt mihi lacrymæ meæ panes die ac nocte,

The Tract.—As the hart pants after the fountains of water, so my soul pants after thee, O God. V. My soul has thirsted for the living God: when shall I come and appear before the face of God? V. My tears have been my bread

dum dicitur mihi per singulos dies: Ubi est Deus tuus?

Before the blessing of the font, the priest says the following prayer:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Oratio.

OMnipotens sempiternus Deus, respice propitius ad devotionem populi nascentis, qui sicut cervus, aquarum tuarum expetit fontem: et concede propitius, ut fidei ipsius sitis, baptismatis mysterio, animam corpusque sanctificet. Per Dominum nostrum, &c.

R. Amen.

Then the priest begins the blessing of the font, saying:

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Oratio.

OMnipotens sempiternus Deus, adesto magnæ pietatis tuæ mysteriis, adesto sacramentis: et ad recreandos nos populos, quos tibi

day and night, while they say to me every day: Where is thy God?

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

The Prayer.

Almighty and everlasting God, look mercifully on the devotion of the people desiring a new birth, that as the hart pants after the fountain of thy waters: so mercifully grant that the thirst of their faith may, by the sacrament of baptism, sanctify their souls and bodies. Thro' our Lord, &c.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

The Prayer.

Almighty and everlasting God, be present at these mysteries, be present at these sacraments of thy great goodness: and send forth the

fons baptismatis parturit spiritum adoptionis emitte : ut quod nostræ humilitatis gerendum est ministerio, virtutis tuæ impleatur effectum. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus. V. Per omnia sæcula sæculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui invisibili potentia, sacramentorum tuorum mirabiliter operaris effectum : et licet nos tentis mysteriis exequendis simus indigni : tu tamen gratiæ tuæ dona non deferens, etiam ad nostras preces, aures tuas pietatis

spirit of adoption to regenerate the new people, whom the font of baptism brings forth : that what is to be done by our weak ministry, may be accomplished by the effect of thy power. Thro' our Lord Jesus Christ thy Son, who with thee and the same Holy Spirit lives and reigns one God. V. For ever and ever. R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

IT is truly meet and just, equitable and wholesome to give thee thanks always and in all places, O holy Lord, Almighty Father, eternal God. Who by thy invisible power dost wonderfully produce the effect of thy sacraments : and though we are unworthy to administer so great mysteries : yet, as thou dost not forsake the gifts of thy grace, so thou inclinest the ears

inclinās. Deus, cujus spiritus super aquas, inter ipsa mundi primordia ferebatur: ut jam tunc virtutem sanctificationis, aquarum natura conciperet. Deus, qui nocentis mundi crimina per aquas abluens, regenerationis speciem in ipsa diluvii effusione signasti: ut unus ejusdemque elementi mysterio, et finis esset vitiis, et origo virtutibus. Respice, Domine, in faciem ecclesiæ tuæ, et multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetula tificas civitatem tuam: fontemque baptismatis aperis toto orbe terrarum Gentibus innovandis: ut tuæ majestatis imperio, sumat Unigeniti tui gratiam de Spiritu Sancto.

of thy goodness, even to our prayers. O God, whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice, and the origin of virtue. Look, O Lord, on the face of thy church, and multiply in her thy regenerations, who by the streams of thy abundant grace fillest thy city with joy: and openest the founts of baptism all over the

world, for the renovation of the Gentiles: that by the command of thy Majesty she may receive the grace of the only Son from the Holy Ghost.

Here the priest divides the water in form of a cross.

Qui hanc aquam regenerandis hominibus præparatam, arcana sui nominis admixtione fæcundet, ut sanctificatione concepta, ab immaculato divini fontis utero, in novam

Who by a secret mixture of his divine virtue may render this water fruitful for the regeneration of men, to the end that those who have been sanctified in the immacu-

renata creaturam, progenies cœlestis emergat: et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in unam pariat gratia mater infantiam. Procul ergo hinc, jubente te, Domine, omnis spiritus immundus abscedat: procul totanequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admixtio: non insidiando circumvovet: non latendo subrepat: non inficiendo corrumpat.

He not fly about to lay his snares: may he not creep in by his secret artifice: may he not corrupt with his infection.

Here he touches the water with his hand.

Sit hæc sancta et innocens creatura, libera ab omni impugnatoria incursu, et totius nequitiae purgata discessu. Sit fons vivus, aqua regenerans, unde purificans: ut omnes hoc lavacro salutifero diluendi, operante in eis Spiritu Sancto, perfectæ purgationis, indulgentiam consequantur.

late womb of this divine font, being born again a new creature, may come forth a heavenly offspring: and that all that are distinguished either by sex in body, or by age in time, may be brought forth to the same infancy by grace, their spiritual mother. Therefore may all unclean spirits, by thy command, O Lord, depart far from hence: may the whole malice of diabolical deceit be entirely banished: may no power of the enemy prevail here: may

his snares: may he not creep in by his secret artifice: may he not corrupt with his infection.

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his malice. May it be a living fountain, a regenerating water, a purifying stream: that all those that are to be washed in this saving bath, may obtain, by the operation of the Holy Ghost, the grace of a perfect purification.

Here he makes the sign of the cross thrice over the font, saying:

Unde benedico te, creatura aquæ, per Deum vi-
vum, per Deum **✝** verum, per Deum **✝** sanctum: per Deum qui te in principio verbo separavit ab arida, cujus spiritus super te ferebatur.

Therefore I bless thee, O creature of water, by the living God, by the true God, by the holy God: by that God who in the beginning separated thee by his word from the dry land, whose spirit moved over thee.

He divides the water with his hands, and throws some of it towards the four quarters of the world, saying:

Qui te de paradisi fonte manare fecit, et in quatuor fluminibus totam terram, rigare præcepit. Qui te in deserto amaram, suavitate indita fecit esse potabilem, et sitiendi populo de petra produxit. Bene-
✝ dico te et per Jesum Christum Filium ejus unicum, Dominum nostrum: qui te in Cana Galilææ, signo admirabili, sua potentia convertit in vinum. Qui pedibus super te ambulavit: et a Joanne in Jordane in te baptizatus est. Qui te una cum sanguine de latere suo produxit: et discipulis suis jussit, ut credentes baptizarentur in te, dicens: *Ite, docete omnes gentes, baptizantes*

Who made thee flow from the fountain of paradise, and commanded thee to water the whole earth with thy four rivers. Who changing thy bitterness in the desert into sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ, his only Son: who in Cana of Galilee changed thee into wine, by a wonderful miracle of his power. Who walked upon thee dry foot, and was baptized in thee by John in the Jordan. Who made thee flow out of his side together with his blood, and commanded

*eos in nomine Patris, et
Filii, et Spiritu Sancti.*

his disciples, that such as
believed should be bap-
tized in thee, saying :

*Go, teach all nations, baptizing them in the name of
the Father, and of the Son, and of the Holy Ghost.*

*Hæc nobis præcepta
servantibus, tu Deus Om-
nipotens clemens ad-
esto: tu benignus adspira.*

Do thou, Almighty
God, mercifully assist us
that observe this com-
mand: do thou graciously
inspire us.

*He breathes thrice upon the water in the form of a
cross, saying :*

*Tu has simplices aquas
tuo ore benedicito: ut
præter naturalem emun-
dationem, quam lavandis
possunt adhibere corpo-
ribus, sint etiam purifi-
candis mentibus efficaces.*

Do thou with thy
mouth bless these clear
waters: that besides their
natural virtue of cleansing
the body, they may also
be effectual for the puri-
fying of the soul.

*Here the priest sinks the paschal candle in the water,
at three different times, saying each time :*

*Descendat in hanc
plenitudinem fontis virtus
Spiritus Sancti.*

May the virtue of the
Holy Ghost descend into
all the water of this
font.

Then blowing thrice upon the water, he goes on :

*Totamque hujus aquæ
substantiam regenerandi
fæcundet effectu.*

And make the whole
substance of this water
fruitful, and capable of
regenerating.

*Here the paschal candle is taken out of the water, and
he goes on :*

*Hic omnium peccato-
rum maculæ deleantur:
hic natura, ad imaginem
tuam condita, et ad ho-
norem sui reformata prin-*

Here may the stains of
all sins be washed out:
here may human nature,
created to thy image, and
reformed to the honour

cipii, cunctis vetustatis squaloribus emundetur: ut omnis homo sacramentum hoc regenerationis ingressus, in veræ innocentiae novam infantiam renascatur. Per Dominum nostrum Jesum Christum, Filium tuum: qui venturas est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

of its author, be cleansed from all the filth of the old man: that all who receive this sacrament of regeneration, may be born again new children of true innocence. Thro' our Lord Jesus Christ thy Son: who shall come to judge the living and the dead, and the world by fire.

R. Amen.

Then the people are sprinkled with the blessed water, and one of the ministers of the church reserves some of it in a vessel, to sprinkle in houses and other places. After this, the priest pours some oil of catechumens into the water, in the form of a cross, saying:

Sanctificetur et fæcundetur fons iste oleo salutis, renascentibus ex eo, in vitam æternam.

R. Amen.

Then he pours chrism into it in the same manner, saying:

Infusio chrismatis Domini nostri Jesu Christi, et Spiritus Sancti Paracleti, fiat in nomine sanctæ Trinitatis.

R. Amen.

May this font be sanctified and made fruitful by the oil of salvation, for such as are regenerated therein, unto life everlasting. R. Amen.

May this infusion of the chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the Holy Trinity.

R. Amen.

Lastly, he pours the oil and chrism both together into the water, in the form of a cross, saying:

G g

Commixtio chrismatis
sanctificationis, et olei
unctionis, et aquæ bap-
tismatis pariter fiat in no-
mine Pa✠tris, et Fi✠lii,
et Spiritus ✠ Sancti.

R. Amen.

Then he mingles the oil with the water, and with his hand spreads it all over the font; and if there are any to be baptized, he baptizes them after the usual manner. After the blessing of the font, he returns with his ministers to the altar steps, where they lie prostrate, and all the rest kneel, while the litanies are sung by two chanters in the middle of the choir, both sides repeating the same.

KYRIE eleison.
Christe eleison.

Kyrie eleison.

Christe audi nos.
Christe exaudi nos.

Pater de cœlis Deus,
miserere nobis.

Fili Redemptor mundi
Deus, *miserere nobis.*

Spiritus Sancte Deus,
miserere nobis.

Sancta Trinitas, unus De-
us, *miserere nobis.*

Sancta Maria, ora pro
nobis.

Sancta Dei genitrix, ora
pro nobis.

May this mixture of
the chrism of sanctifica-
tion, and of the oil of
unction, and of the water
of baptism, be made in
the name of the Father,
and of the Son, and of
the Holy Ghost.

R. Amen.

LORD, have mercy
upon us.

Christ, have mercy upon
us.

Lord, have mercy upon
us.

Christ, hear us.

Christ, graciously hear
us.

God the Father of hea-
ven, *have mercy upon us.*

God the Son, Redeemer
of the world, *have
mercy upon us.*

God the Holy Ghost,
have mercy upon us.

Holy Trinity, one God,
have mercy upon us.

Holy Mary; *pray for us.*

Holy Mother of God,
pray for us.

Sancta virgo virginum, <i>ora pro nobis.</i>	Holy virgin of virgins, <i>pray for us.</i>
Sancte Michael, <i>ora, &c.</i>	St. Michael, <i>pray for us.</i>
Sancte Gabriel, <i>ora, &c.</i>	St. Gabriel, <i>pray for us.</i>
Sancte Raphael, <i>ora, &c.</i>	St. Raphael, <i>pray for us.</i>
Omnes sancti angeli et archangeli, <i>orate pro</i> <i>nobis.</i>	All ye holy angels and archangels, <i>pray for us.</i>
Omnes sancti beatorum spirituum ordines, <i>orate</i> <i>pro nobis.</i>	All ye holy orders of blessed spirits, <i>pray</i> <i>for us.</i>
S. Joannes Baptista, <i>ora</i> <i>pro nobis.</i>	St. John the Baptist, <i>pray</i> <i>for us.</i>
S. Joseph, <i>ora pro nobis.</i>	St. Joseph, <i>pray for us.</i>
Omnes sancti patriarchæ et prophetæ, <i>orate pro</i> <i>nobis.</i>	All ye holy patriarchs and prophets, <i>pray for</i> <i>us.</i>
S. Petre, <i>ora pro nobis.</i>	St. Peter, <i>pray for us.</i>
S. Paule, <i>ora pro nobis.</i>	St. Paul, <i>pray for us.</i>
S. Andrea, <i>ora pro nobis.</i>	St. Andrew, <i>pray for us.</i>
S. Joannes, <i>ora pro nobis.</i>	St. John, <i>pray for us.</i>
Omnes sancti apostoli et evangelistæ, <i>orate pro</i> <i>nobis.</i>	All ye holy apostles and evangelists, <i>pray for</i> <i>us.</i>
Omnes sancti discipuli Domini, <i>orate pro no-</i> <i>bis.</i>	All ye holy disciples of our Lord, <i>pray for us.</i>
S. Stephane, <i>ora pro no-</i> <i>bis.</i>	St. Stephen, <i>pray for us.</i>
S. Laurenti, <i>ora pro no-</i> <i>bis.</i>	St. Laurence, <i>pray for us.</i>
St. Vincenti, <i>ora pro no-</i> <i>bis.</i>	St. Vincent, <i>pray for us.</i>
Omnes sancti martyres, <i>orate pro nobis.</i>	All ye holy martyrs, <i>pray for us.</i>
S. Silvester, <i>ora pro nobis.</i>	St. Silvester, <i>pray for us.</i>
S. Gregori, <i>ora pro nobis.</i>	St. Gregory, <i>pray for us.</i>
S. Augustine, <i>ora pro no-</i> <i>bis.</i>	St. Augustin, <i>pray for us.</i>

Omnes sancti pontifices et confessores, <i>orate pro nobis.</i>	All ye holy bishops and confessors, <i>pray for us.</i>
Omnes sancti doctores, <i>orate pro nobis.</i>	All ye holy doctors, <i>pray for us.</i>
S. Antoni, <i>ora pro nobis.</i>	St. Anthony, <i>pray for us.</i>
S. Benedicte, <i>ora pro nobis.</i>	St. Benedict, <i>pray for us.</i>
S. Dominice, <i>ora pro no- bis.</i>	St. Dominic, <i>pray for us.</i>
S. Francisce, <i>ora pro no bis.</i>	St. Francis, <i>pray for us.</i>
Omnes sancti sacerdotes et levitæ, <i>orate, &c.</i>	All ye holy priests and le- vites, <i>pray for us.</i>
Omnes sancti monachi et eremitæ, <i>orate, &c.</i>	All ye holy monks and hermits, <i>pray for us.</i>
Sancta Maria Magda- lena, <i>ora pro nobis.</i>	St. Mary Magdalen, <i>pray for us.</i>
S. Agnes, <i>ora pro nobis.</i>	St. Agnes, <i>pray for us.</i>
S. Cæcilia, <i>ora pro no- bis.</i>	St. Cecily, <i>pray for us.</i>
S. Agatha, <i>ora pro nobis.</i>	St. Agatha, <i>pray for us.</i>
S. Anastasia, <i>ora pro no- bis.</i>	St. Anastasia, <i>pray for us.</i>
Omnes sanctæ virgines et viduæ, <i>orate, &c.</i>	All ye holy virgins and widows, <i>pray for us.</i>
Omnes sancti et sanctæ Dei, <i>intercedite pro no- bis.</i>	All ye saints of God, both men and women, <i>make intercession for us.</i>
Propitius esto, <i>parce no- bis, Domine.</i>	Be merciful to us, <i>spare us, O Lord,</i>
Propitius esto, <i>exaudi nos, Domine.</i>	Be merciful to us, <i>hear us, O Lord.</i>
Ab omni malo, <i>libera nos, Domine.</i>	From all evil, O Lord, <i>deliver us.</i>
Ab omni peccato, <i>libera nos, Domine.</i>	From all sin, O Lord, <i>de- liver us.</i>
A morte perpetua, <i>libera nos, Domine.</i>	From everlasting death, O Lord, <i>deliver us.</i>

Per mysterium sanctæ
incarnationis tuæ, li-
bera nos, Domine.

Per adventum tuum, li-
bera nos, Domine.

Per nativitatem tuam,
libera nos, Domine.

Per baptismum et sanc-
tum jejunium tuum, li-
bera nos, Domine.

Per crucem et passionem
tuum, libera nos, Do-
mine.

Per mortem et sepulturam
tuam, libera nos, Do-
mine.

Per sanctam resurrectio-
nem tuam, libera nos,
Domine.

Per admirabilem ascen-
sionem tuam, libera
nos, Domine.

Per adventum Spiritus
Sancti Paracliti, libe-
ra nos, Domine.

In die judicii, libera nos,
Domine.

Peccatores, te rogamus,
audi nos.

Thro' the mystery of thy
holy incarnation, O
Lord, deliver us.

Thro' thy coming, O
Lord, deliver us.

Thro' thy nativity, O
Lord, deliver us.

Thro' thy baptism and
holy fasting, O Lord,
deliver us.

Thro' thy cross and pas-
sion, O Lord, deliver
us.

Thro' thy death and bu-
rial, O Lord, deliver
us.

Thro' thy holy resurrec-
tion, O Lord, deliver
us.

Thro' thy admirable as-
cension, O Lord, deli-
ver us.

Thro' the coming of the
Holy Ghost the Com-
forter, O Lord, deliver
us.

In the day of judgment,
O Lord, deliver us.

We sinners, beseech thee
to hear us.

*Here the priest and his ministers rise and go into the
sacristy, to vest themselves in white for the celebra-
tion of the mass; and whilst the candles are lighting
upon the altar, the litanies are continued by the choir.*

Ut nobis parcas, te roga-
mus, audi nos.

Ut ecclesiam tuam sanc-

That thou spare us, we
beseech thee, hear us.

That thou vouchsafe to

tam regere et conservare digneris, *te rogamus, audi nos.*

Ut domnum apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris, *te rogamus, audi nos.*

Ut inimicos sanctæ ecclesiæ humiliare digneris, *te rogamus, audi nos.*

Ut regibus et principibus christianis pacem et veram concordiam donare digneris, *te rogamus, audi nos.*

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, *te rogamus, audi nos.*

Ut omnibus benefactoribus nostris sempiterna bona retribuas, *te rogamus, audi nos.*

Ut fructus terræ dare et conservare digneris, *te rogamus, audi nos.*

Ut omnibus fidelibus defunctis requiem æternam donare digneris, *te rogamus, audi nos.*

Ut nos exaudire digneris, *te rogamus, audi nos.*

Agnus Dei, qui tollis pec-

govern and preserve thy holy church, *we beseech thee, hear us.*

That thou vouchsafe to preserve our apostolic prelate, and all the orders of the church in thy holy religion, *we beseech thee, hear us.*

That thou vouchsafe to humble the enemies of thy holy church, *we beseech thee, hear us.*

That thou vouchsafe to grant peace and true concord to christian kings and princes, *we beseech thee, hear us.*

That thou vouchsafe to strengthen and keep us in thy holy service, *we beseech thee, hear us.*

That thou render eternal good things to all our benefactors, *we beseech thee, hear us.*

That thou vouchsafe to give and preserve the fruits of the earth, *we beseech thee, hear us.*

That thou vouchsafe to grant eternal rest to all the faithful departed, *we beseech thee, hear us.*

That thou vouchsafe graciously to hear us, *we beseech thee, hear us.*

Lamb of God, that tak-

cata mundi, *parce nobis, Domine.*

Agnus Dei, qui tollis peccati mundi, *exaudi nos, Domine.*

Agnus Dei, qui tollis peccata mundi, *miserere nobis.*

Christe audi nos.

Christe exaudi nos.

est away the sins of the world, *spare us, O Lord.*

Lamb of God, that takest away the sins of the world, *hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *have mercy upon us.*

Christ, hear us.

Christ, graciously hear us.

MASS FOR HOLY SATURDAY.

*Whilst the choir sings the Kyrie and Christe elei-
sons, the priest goes up to the altar, and begins
mass in the accustomed manner, page 28, reciting
the Psalm Judica, &c. Having kissed the altar,
he intones the Gloria in excelsis, p. 169, and the
bells, which remained silent from this part of the
mass on Maunday Thursday, are now rung again.
After which he says:*

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Oratio.

DEUS, qui hanc sacratissimam noctem gloria Dominicæ resurrectionis illustras: conserva in nova familiæ tuæ progenie adoptionis spiritum, quem dedisti; ut corpore et mente renova-

Let us pray.

The Prayer.

O God, who makest this most sacred night illustrious by the solemnity of the resurrection of our Lord: preserve in the new children of thy family, the spirit of adoption given by

ti, puram tibi exhibeant
servitutem. Per eundem
Dominum nostrum Jesum
Christum.

R. *Amen.*

thee; that being renewed
in body and soul, they
may serve thee with pu-
rity of heart. Thro', &c.

R. *Amen.*

*Lectio Epistolæ beati
Pauli Apostoli ad Co-
lossenses, cap. iii.*

FRatres: Si consur-
rexistis cum Christo,
quæ sursum sunt quærite,
ubi Christus est in dexte-
ra Dei sedens: quæ sur-
sum sunt sapite, non quæ
super terram. Mortui
enim estis, et vita vestra
est abscondita cum Chris-
to in Deo. Cum Chris-
tus apparuerit vita vestra;
tunc et vos apparebitis
cum ipso in gloria.

*The Lesson from the
Epistle of St. Paul the
Apostle to the Colossi-
ans, chap. iii.*

BRethren: If you be
risen with Christ,
seek the things that are
above, where Christ is
sitting at the right hand
of God: mind the things
that are above, not the
things that are on the
earth. For you are dead,
and your life is hid with
Christ in God. When
Christ shall appear, who
is your life; then shall
you also appear with him
in glory.

*After the epistle, the priest sings thrice Alleluia,
which is thrice repeated by the choir, and after the
third time sings the following.*

V. Confitemini Domi-
no, quoniam bonus:
quoniam in sæculum mi-
sericordia ejus.

Tractus, Ps. cxvi.—
Laudate Dominum om-
nes Gentes: et collau-
date eum omnes populi.
V. Quoniam confirmata

V. Praise ye the Lord,
because he is good: be-
cause his mercy continues
for ever.

*The Tract.—*Praise the
Lord all ye Gentiles: and
praise him all ye people.
V. Because his mercy is
established on us: and

est supernos misericordia the truth of the Lord re-
ejas : et veritas Domini mains for ever.
manet in æternum.

Munda cor meum, and Jube Domine, as p. 49, &c.

At the gospel, lights are not carried, but only incense.

*Sequentia sancti Evange-
lii secundum Matthæ-
um, cap. xxviii.*

*A continuation of the Gos-
pel according to St.
Matthew, chap. xxviii.*

V Espere autem sab-
bati, quæ lucescit
in prima sabbati, venit
Maria Magdalene, et al-
tera Maria, videre sepul-
chrum. Et ecce terræ
motus factus est magnus.
Angelus enim Domini
descendit de cœlo; et ac-
cedens revolvit lapidem,
et sedebat super eum:
erat autem aspectus ejus
sicut fulgur: et vestimen-
tum ejus sicut nix. Præ
timore autem ejus exter-
riti sunt custodes, et facti
sunt velut mortui. Re-
spondens autem angelus,
dixit mulieribus: Nolite
timere vos: scio enim
quod Jesum, qui cruci-
fixus est, quæritis: non
est hic: surrexit enim,
sicut dixit. Venite, et
videte locum, ubi positus
erat Dominus. Et cito
euntes, dicite discipulis
ejus, quia surrexit: et
ecce præcedet vos in Ga-
lileam: ibi eum videbi-

AND in the end of the
sabbath, when it
began to dawn towards
the first day of the week,
came Mary Magdalen,
and the other Mary, to see
the sepulchre. And be-
hold there was a great
earthquake. For an an-
gel of the Lord descended
from heaven and com-
ing, rolled back the
stone, and sat upon it:
and his countenance was
as lightning: and his rai-
ment as snow. And for
fear of him, the guards
were struck with terror,
and became as dead men.
And the angel answering
said to the women: Fear
not you: for I know that
you seek Jesus who was
crucified. He is not
here, for he is risen, as
he said. Come, and see
the place where the Lord
was laid. And going
quickly, tell ye his disci-
ples that he is risen: and

tis. Ecce prædixi vobis.

behold he will go before you into Galilee: there you shall see him. Lo I have foretold it to you.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us pray.

No Offertory: but *Suscipe, &c. is said, as p. 52, to*

THE SECRET.

Suscipe, quæsumus Domine, preces populi tui, cum oblationibus hostiarum: ut paschali-
bus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum nostrum Jesum Christum, &c. per omnia sæcula sæculorum.

Recieve, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these hosts: that being initiated in the paschal mysteries, they may, by thy operation, obtain us eternal life. Thro' our Lord Jesus Christ thy Son: who with thee and the Holy Ghost lives and reigns, one God, for ever and ever. R. Amen.

R. Amen.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Sursum corda.

V. Lift up your hearts.

R. Habemus ad Dominum.

R. We have lifted them up to the Lord.

V. Gratias agamus Domino Deo nostro.

V. Let us give thanks to the Lord our God.

R. Dignum et justum est.

R. It is meet and just.

VERE dignum et justum est, æquum et

IT is truly meet and just, right and profit-

salutare, te quidem Domine omni tempore, sed in hac pōstissimum nocte gloriosius prædicare; cum pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes :

able to salvation, to publish thy praise, O Lord, at all times; but chiefly and more gloriously on this night, when Christ our paschal Lamb is sacrificed. For he is the true Lamb, that has taken away the sins of the world. Who by dying destroyed our death, and by rising again restored us to life. And therefore with the angels and archangels, with the thrones and dominations, and with all the troops or the celestial army, we sing the hymn of thy glory, incessantly saying :

Sanctus, and the rest, as p. 58, to Communicantes, p. 60.

Communicantes, et noctem sacratissimam celebrantes resurrectionis Domini nostri Jesu Christi secundum carnem : sed et memoriam venerantes in primis gloriosæ semper Virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi, &c. as p. 60.

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi of-

Communicating with and celebrating the most sacred night of the resurrection of our Lord Jesus Christ according to the flesh : and also honouring the memory, in the first place, of the ever glorious Virgin Mary, mother of the same God, and our Lord Jesus Christ, as p. 60.

WE therefore beseech thee, O Lord, graciously to accept this offering of our

ferimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos cripui, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

service, as also of the whole family, which we offer to thee for these also whom thou hast been pleased to regenerate of water and the Holy Ghost, granting them the remission of all their sins: grant us thy peace in our days, and by thy command preserve us from eternal damnation, and number us amongst thy elect. Thro' Jesus Christ our Lord. Amen.

Quam oblationem, with the rest from p. 61 to Agnus Dei, which is not said: but the priest says the three prayers before the communion, and the rest to the washing of his fingers inclusive, as from p. 67 to p. 72, after which are sung by the choir

VESPERS.

Ant. Alleluia, alleluia, alleluia.

Ant. Alleluia, alleluia, alleluia.

PSALM CXVI.

Laudate Dominum, omnes Gentes: * laudate eum omnes populi.

Praise the Lord, all ye nations: praise him all ye people.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

Because his mercy is established on us: and the truth of the Lord remains for ever.

Gloria Patri, &c.

Glory be to the Father, &c.

Ant. Alleluia, alleluia, alleluia.

Ant. Alleluia, alleluia, alleluia.

Here the priest sings the three first words of the following anthem, which is continued by the choir :

Ant. Vespere autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, et altera Maria, videre sepulchrum. Alleluia.

Ant. In the evening of the sabbath, which dawns in the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre. Alleluia.

Afterwards the Magnificat is sung, as p. 186, with Gloria Patri at the end, and the altar is fumed with incense, as usual at Vespers. Vespere autem Sabbati is then repeated, and the priest at the altar turns to the people, saying :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Oratio.

Spiritum nobis, Domine, tuæ charitatis infunde, et quos sacramentis paschalibus satiasti, tua facias pietate concordes. Per Dominum, &c. in unitate ejusdem Spiritus sancti Deus.

Let us pray.

The Prayer.

POUR on us, O Lord, the spirit of thy charity, that those whom thou hast replenished with the paschal sacrament, may, by thy goodness, live in perfect concord. Thro' our Lord.

Then he says :

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

And the deacon turning to the people, sings :

V. Ite, missa est. Alleluia, alleluia.

V. Depart, mass is done. Alleluia, alleluia.

R. Deo gratias. Alleluia, alleluia.

R. Thanks be to God. Alleluia, alleluia.

H h

MASS FOR EASTER SUNDAY.

*The priest begins with reciting the Psalm Judica,
&c. as p. 291.*

THE INTROIT.

REsurrexi, et adhuc tecum sum, *Alleluia*. Posuisti super me manum tuam, *Alleluia*. Mirabilis facta est scientia tua. *Alleluia, alleluia.*

Psalm. Domine, probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. V. Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Resurrexi, &c.

IAM risen, and am yet with thee, *Alleluia*. Thou hast put thy right-hand upon me, *Alleluia*. Thy knowledge is become marvellous. *Alleluia, alleluia.*

Psalm. Lord thou hast proved me, and hast known me: thou hast known my sitting down and my up-rising. V. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen. I am risen, &c. to *Psalm.*

Kyrie eleison, as p. 31, Gloria in excelsis, as p. 169.

Oremus.

DEUS, qui hodierna die per unigenitum tuum, æternitatis nobis aditum devicta morte reserasti: vota nostra quæ præveniundo aspiras, etiam adjuvando prosequere. Per eundem Dominum nostrum, &c.

Let us pray.

O God, who on this day, by thy only begotten Son's victory over death, hast opened for us a passage to eternity: grant that our prayers which thy preventing grace inspires, may, by thy help, become effectual. Thro', &c.

Lectio Epistola beati Pauli Apostoli ad Corinthios, 1 Cor. v.

FRatres, expurgate vetus fermentum, ut sitis nova conspersio, sicut estis azymi. Etenim pascha nostrum immolatus est Christus. Itaque epulemur, non in fermento veteri, neque in fermento malitiæ et nequitiae: sed in azymis sinceritatis et veritatis.

Graduale.—Hæc dies quam fecit Dominus: exultemus et lætemur in ea.
V. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Alleluia, alleluia.

V. Pascha nostrum immolatus est Christus.

The Lesson out of the Epistle of St. Paul the Apostle to the Corinthians, 1 Cor. v.

BRethren, purge out the old leaven, that ye may be a new paste, as ye are unleavened. For Christ our passover is sacrificed. Let us therefore feast not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

The Gradual.—This is the day which the Lord has made: let us triumph and rejoice in it.

V. Praise the Lord, for he is good: because his mercy continues for ever.

Alleluia, alleluia.

V. Christ our passover is sacrificed.

THE PROSE.

VICTIMÆ paschali laudes

Immolent christiani.

Agnus redemit oves:

YE dear-bought Christians! come and sing

The paschal praises of your King,

That spotless Lamb, who more than due

Paid for his sheep, and those sheep you:

H h 2

Christus innocens Patri	The guiltless Son has
Reconciliavit peccatores.	wrought your peace,
Mors et vita, duello	And made his Father's
Confluxere mirando :	anger cease.
Dux vitæ, mortuus .	Life has with death the
Regnat vivus.	battle fought,
Dic nobis Maria,	And each to strange ex-
Quid vidisti in via ?	trems were brought :
Sepulchrum Christi vi-	Life died, but soon re-
ventis :	viv'd again,
Et gloriam vidi resurgen-	And by itself even death
tis.	was slain.
Angelicos testes,	Say, happy Magdalen,
Sudarium et vestes.	O say,
Surrexit Christus spes	What object saw'st thou
mea :	by the way ?
Præcedet vos in Galilæ-	I saw the tomb of my
am.	dear Lord :
Scimus Christum surrex-	I saw himself, and him
isse	ador'd.
A mortuis vere :	I saw the napkin and the
	sheet,
	That bound his head, and
	wrapt his feet :
	I heard the angels wit-
	ness bear,
	That Christ is risen,
	" He is not here.
	Go tell his brethren they
	shall see,
	Thine and their hope, in
	Galilee."
	We, Lord, with faithful
	heart and cheerful
	voice,
	On this thy glorious ris-
	ing day rejoice :

Tu nobis Victor

O thou, whose conqu'ring
pow'r o'ercame the
grave,

Rex miserere. *Amen.*

By thy victorious grace
us sinners save. *Amen.*

Alleluia.

Alleluia.

This Prose is said every day this week, and no longer.

Sequentia sancti Evangelii secundum Marcum, Cap. xvi.

A continuation of the holy Gospel according to St. Mark, Chap. xvi.

IN illo tempore: Maria Magdalene, et Maria Jacobi et Salome, emerunt aromata, ut venientes ungerent Jesum. Et valde mane una sabbatorum, veniunt ad monumentum, orto jam sole. Et dicebant ad invicem: Quis revolvat nobis lapidem ab ostio monumenti? Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde. Et introeuntes in monumentum viderunt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt. Qui dixit illis: Nolite expavescere: Jesum quaeritis Nazarenum, crucifixum: surrexit, non est hic. Ecce locus ubi posuerunt eum. Sed ite, dicite discipulis ejus, et

AT that time: Mary Magdalen, and Mary the mother of James and Salome, bought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, cloathed with a white robe: and they were astonished. And he saith to them: Be not affrighted; you seek Jesus of Nazareth,

H h 3

Petro, quia præcedit vos in Galilæam: ibi eum videbitis, sicut dixi vobis.

who was crucified: he is risen, he is not here. Behold the place where they laid him. But go tell his disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

Credo, as before, p. 51.

Offertorium. — Terra tremuit, et quievit, dum resurgeret in iudicio, Deus. *Alleluia.*

The Offertory. — The earth trembled, and was still, whilst God arose in judgment. *Alleluia.*

Suscipe, as before, p. 52, till he comes to

THE SECRET.

SUSCIPE, quæsumus Domine, preces populi tui, cum oblationibus hostiarum: ut paschali-
bus initiata mysteriis, ad æternitatis nobis medelam, te operante proficiant. Per Dominum nostrum.

RECEIVE, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these hosts: that being initiated in the paschal mysteries, they may, through thy help, obtain us eternal life. Thro' our Lord.

The Preface.

Per omnia sæcula sæculorum. R. *Amen.*

For ever and ever. R. *Amen.*

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

V. Sursum corda.

V. Lift up your hearts.

R. Habemus ad Dominum.

R. We have lifted them up to the Lord.

V. Gratias agamus Domino Deo nostro.

V. Let us give thanks to the Lord our God.

R. Dignum et justum est.

R. It is meet and just.



You seek Jesus of Nazareth, who was crucified :
 He is risen:— He is not here. *Mark. IV. 6.*

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VERE dignum et justum est, æquum et salutare, te quidem, Domine, omni tempore, sed in hac potissimum die gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostrum moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes : Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis. Benedictus est.

Communicantes et diem sacratissimum celebrantes resurrectionis Domini nostri Jesu Christi secundum carnem : sed et memoriam venerantes in primis gloriosæ semper Virginis Mariæ genitricis ejusdem Dei et Domini nostri Jesu Christi, &c. as p. 60.

IT is truly meet and just, right and profitable to salvation, to publish thy praises, O Lord, at all times, but chiefly and more gloriously on this day, when Christ our paschal Lamb is sacrificed. For he is the true Lamb that has taken away the sins of the world. Who by dying destroyed our death, and by rising again restored our life. And therefore with the angels and archangels, with the thrones and dominations, and with all the troops of the celestial army, we incessantly sing a hymn to thy glory, saying: Holy, holy, holy, is the Lord God of Hosts. Heaven and earth is full of thy glory, &c.

Communicating with and celebrating the most sacred day of the resurrection of our Lord Jesus Christ according to the flesh : and also honouring the memory, in the first place, of the glorious ever Virgin Mary, mother of the same God and our Lord Jesus Christ, &c. as p. 60.

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ quam tibi offerimus pro his quoque, quos regnerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, ab æterna damnatione nos eripi, et in electorum tuorum jubeas, grege numerari. Per eundem Christum Dominum nostrum. *Amen.*

WE, therefore, beseech thee, O Lord, graciously to accept this offering of our service, as also of thy whole family, which we offer to thee for these also, whom thou hast been pleased to regenerate by water and the Holy Ghost, granting them the remission of all their sins: grant us also peace in our days, and by thy command preserve us from eternal damnation, and number us amongst thy elect. Thro' Christ our Lord. *Amen.*

The rest, as p. 61, to the Communion.

PASCHA nostrum immolatus est Christus, *Alleluia*: itaque epulemur in azymis sinceritatis et veritatis. *Alleluia, alleluia, alleluia.*

CHRISt our passover is sacrificed, *Alleluia*: therefore let us feast with the unleavened bread of sincerity and truth. *Alleluia, alleluia, alleluia.*

The Post-Communion.

SPiritum nobis, Domine, tuæ charitatis infunde: ut quos sacramentis paschalibus satiasti, tua facias pietate concordēs. Per Dominum nostrum, &c. in unitate ejusdem Spiritus Sancti Deus.

POUR on us, O Lord, the spirit of thy charity: that those whom thou hast replenished with the paschal sacraments, may, by thy goodness, live in perfect concord. Thro' our Lord, &c. in the unity of the same Holy Ghost.

V. Dominus vobiscum.
R. Et cum spiritu tuo.
V. Ite; missa est. Alleluia, alleluia.
R. Deo gratias. Alleluia, alleluia.

V. The Lord be with you.
R. And with thy spirit.
V. Depart, mass is done. Alleluia, alleluia.
R. Thanks be to God. Alleluia, alleluia.

MASS FOR EASTER MONDAY.

THE INTROIT.

INtrodixit vos Dominus in terrain fluentem lac et mel, alleluia: et ut lex Domini semper sit in ore vestro, Alleluia, alleluia. *Psalmus.* Confitemini Domino, et invocate nomen ejus: annuntiate inter Gentes opera ejus. V. Gloria Patri, &c.

Introdixit.

Oremus.

DEUS, qui solemnitate paschali, mundo remedia contulisti: populum tuum, quaesumus, coelesti dono prosequere: ut et perfectam libertatem consequi mereatur, et ad vitam proficiat sempiternam. Per Dominum nostrum.

THE Lord has brought you into a land flowing with milk and honey, Alleluia: and that the law of our Lord may be for ever in your mouth, Allel. allel.

Ps. Praise the Lord, and call upon his name: make his works public among the Gentiles. V. Glory be to the Father, &c. The Lord has brought.

Let us pray.

O God, who by the mystery of the paschal solemnity hast given to the world a sovereign remedy against all evils: we beseech thee, pour forth on thy people thy celestial grace: that they may both obtain perfect liberty, and advanced daily in the way of everlasting life. Thro' our Lord.

Lectio Actuum Apostolorum, Cap. x.

IN diebus illis: Stans Petrus in medio plebis, dixit: Viri fratres, vos scitis, quod factum est verbum per universam Judæam; incipiens enim a Galilæa post baptismum quod prædicavit Joannes, Jesum a Nazareth: quomodo unxit eum Deus Spiritu Sancto, et virtute, qui pertransiit benefaciendo, et sanando omnes oppressos a diabolo, quoniam Deus erat cum illo. Et nos testes sumus omnium, quæ fecit in regione Judæorum et Jerusalem, quem occiderunt suspendentes in ligno. Hunc Deus suscitavit tertia die, et dedit eum manifestum fieri, non omni populo, sed testibus præordinatis a Deo: nobis, qui manducavimus et bibimus cum illo, postquam resurrexit a mortuis. Et præcepit nobis prædicare populo, et testificari, quia ipse est, qui constitutus est a Deo Judex vivorum et mortuorum. Huic omnes prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus om-

The Lesson out of the Acts of the Apostles, Ch. x.

IN those days: Peter standing in the midst of the people, said: You know the word which hath been published through all Judea; for it began from Galilee, after the baptism which John preached, Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses pre-ordained by God: even to us, who did eat and drink with him after he arose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be the judge of the living and of the dead. To him all

nes, qui credunt in eum. the prophets give testimony, that through his name all receive remission of sins, who believe in him.

Graduale.—Hæc dies quam fecit Dominus: exultemus et lætemur in ea. V. Dicat nunc Israel, quoniam bonus: quoniam in sæculum misericordia ejus. Alleluia, alleluia. V. Angelus Domini descendit de cælo: et accedens revolvit lapidem, et sedebat super eum.

The Gradual.—This is the day which our Lord has made: let us triumph, and rejoice in it. V. Let Israel now say that he is good: for his mercy continues for ever. Alleluia, alleluia. V. The angel of our Lord came down from heaven, and coming to the monument rolled back the stone, and sat upon it.

Victimæ paschali, as before, p. 363.

Sequentia sancti Evangelii secundum Lucam, Cap. xxiv.

IN illo tempore: Duo ex discipulis Jesu ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus. Et ipsi loquebantur ad invicem de his omnibus quæ acciderant. Et factum est, dum fabularentur, et secum quærerent, et ipse Jesus appropinquans ibat cum illis, oculi autem eorum tenebantur ne eum agnoscerent. Et ait ad illos: qui sunt hi sermones, qui confertis ad invicem ambulantes, et

A continuation of the holy Gospel according to St. Luke, Chap. xxiv.

AT that time: Two of the disciples of Jesus went that same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with one another, Jesus himself also drew near and went with them. But their eyes were held that they should not know him. And he said to them: What are these

estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta sunt in illa his diebus? Quibus ille dixit: Quæ? Et dixerunt: De Jesu Nazareno, qui fuit vir propheta, potens in opere et sermone coram Deo et omni populo. Et quomodo eum tradiderunt summi sacerdotes et principes nostri in damnationem mortis, et crucifixerunt eam. Nos autem sperabamus quia ipse esset redempturus Israel: et nunc super hæc omnia, tertia dies est hodie quod hæc facta sunt. Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum, et non invento corpore ejus venerunt, dicentes, se etiam visionem angelorum vidisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum: et ita venerunt sicut mulieres dixerunt, ipsum vero non invenerunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum, in omnibus quæ

discourses that you hold one with another as you walk, and are sad? And one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? And he said to them: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word, before God; and all the people. And how our chief priests and rulers delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel: and now besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre: and not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre: and found it

locuti sunt prophetæ. Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam? Et incipiens a Moyse, et omnibus prophetis, interpretabatur illis in omnibus scripturis, quæ de ipso erant. Et appropinquareunt castello, quo ibant: et ipse finxit se longius ire. Et coegerunt illum dicentes: *Mane nobiscum, quoniam ad vesperas cit, et inclinata est jam dies.* Et intravit cum illis. Et factum est, dum recumberet cum eis, accepit panem, et benedixit, æ fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum: et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: *Nonne cor nostrum ardens erat in nobis dum loqueretur in via, et aperiret nobis scripturas?* Et surgentes eadem hora, regressi sunt in Jerusalem: et invenerunt congregatos undecim, et eos qui cum illis erant, dicentes: *Quod surrexit Dominus vere, et apparuit Simoni.* Et ipsi narrabant quæ gesta erant in via: et quomodo cognoverunt

so as the women had said, but him they found not. Then he said to them: *O foolish, and slow of heart to believe in all the things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses, and all the prophets, he expounded to them in all the scriptures, the things that were concerning him.* And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: *Stay with us, because it is towards evening, and the day is now far spent.* And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another: *Was not our heart burning within us, whilst he was speaking in the way, and*

eum in fractione panis.

opened to us the scriptures: And they arose up the same hour and went back to Jerusalem: and they found the eleven gathered together, and those that were with them, saying: the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way: and how they knew him in the breaking of bread.

Credo, as before, p. 51.

Offertorium.—Angelus Domini descendit de cœlo, et dixit mulieribus: Quem quæritis, surrexit sicut dixit, Alleluia.

The Offertory.—The angel of the Lord came down from heaven, and said unto the women: Whom seek ye, he is risen as he said, Alleluia.

Suscipe, Sancte Pater, p. 52.

The Secret.

Suscipe, quæsumus Domine, preces populi tui, cum oblationibus hostiarum: ut paschalibus initiata mysteriis, ad æternitatis nobis medelam, te operante, proficiant. Per Dominum nostrum Jesum Christum.

Recieve, O Lord, we beseech thee, the prayers of thy people, together with the offerings of these hosts: that being initiated in the paschal mysteries, they may, by thy operation, obtain us eternal life. Through our Lord.

The Preface and Canon as yesterday, p. 367.

Communio.—Surrexit Dominus, et apparuit Petro, Alleluia.

The Communion.—Our Lord is risen, and has appeared to Peter, Alleluia.

The Post Communion.

Spiritum nobis, Domine, tuæ charitatis infunde, ut quos sacramen-

POUR on us, O Lord, the spirit of thy charity, that these, whom

tis paschalibus satiasti,
tua facias pietate concor-
des. Per Dominum, &c.
in unitate ejusdem Spi-
ritus Sancti Deus.

thou hast replenished with
the paschal sacrament,
may, by thy goodness, live
in perfect concord. Thro'
our Lord, &c. in the uni-
ty of the same Holy
Ghost.

MASS FOR EASTER TUESDAY.

THE INTROIT.

AQUA sapientiæ po-
tavit eos, Alleluia:
firmabitur in illis, et non
flectetur, Alleluia: et ex-
altabit eos in æternum,
Alleluia, alleluia. *Psalm.*
Confitemini Domino, et
invoke nomen ejus: an-
nuntiate inter Gentes ope-
ra ejus. V. Gloria Patri,
&c. Aqua sapientiæ.
the Gentiles. V. Glory be to the Father, &c. God
has given, &c. to *Psalm.*

Oremus.

DEUS, qui ecclesiam
tuam novo semper
fætu multiplicas: con-
cede famulis tuis, ut sa-
cramentum vivendo te-
neant, quod fide perce-
perunt. Per Dominum
nostrum.

*Lectio Actuum Apostolo-
rum, cap. xiii.*

IN diebus illis: Surgens
Paulus, et manu silen-

GOD has given them
the water of wisdom
to drink, Alleluia: he will
be established in them,
and will not be removed,
Alleluia: and he will
raise them up for ever,
Alleluia, alleluia. *Psalm.*
Praise the Lord, and
call upon his name: make
his works public among
the Father, &c. God

Let us pray.

O GOD, who by a new
increase dost always
enlarge thy church: grant
to thy servants, that they
may retain that sacrament
during life, which they
have received by faith.
Through our Lord.

*The Lesson out of the Acts
of the Apostles, ch. xiii.*

IN those days: Paul
stood up, and making

tium indicens, ait: Viri fratres, filii generis Abraham, et qui in vobis timent Deum, vobis verbum salutis hujusmissum est. Qui enim habitabant Jerusalem, et principes ejus, ignorantes Jesum, et voces prophetarum, quæ per omne sabbatum leguntur, judicantes impleverunt: et nullam causam mortis invenientes in eo, petierunt a Pilato, ut interficerent eum. Cumque consummassent omnia, quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento. Deus vero suscitavit eum a mortuis tertia die: qui risus est per dies multos, his qui simul ascenderant cum eo de Galilæa in Jerusalem: qui usque nunc sunt testes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros se promissio facta est: quoniam hanc Deus adimplevit filiis nostris, resuscitans Jesum Christum Dominum nostrum.

a sign with his hand that they should be silent, he said: Men brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every Sabbath, judging him have fulfilled them, and finding no cause of death in him, they desired of Pilate, that they might kill him. And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre. But God raised him up from the dead the third day: and he was seen for many days, by them who came up with him from Galilee to Jerusalem, who are at this present time his witnesses to the people. And we declare to you that the promise which was made to our fathers, this same hath God fulfilled to our children, raising up Jesus again.

Graduale.—Hæc dies quam fecit Dominus : exultemus et lætemur in ea. V. Dicant nunc qui redempti sunt a Domino : quos redemit de manu inimici, et de regionibus congregavit eos, *Alleluia, alleluia.*

V. Surrexit Dominus de sepulchro, qui pro nobis, pendit in ligno.

Victimæ Paschali, p. 363.

Sequentia sancti Evangelii secundum Lucam, cap. xxiv.

IN illò tempore : Stetit Jesus in medio discipulorum suorum, et dixit eis : Pax vobis : Ego sum, nolite timere. Conturbati vero, et conterriti, existimabant se spiritum videre. Et dixit eis : Quid turbati estis, et cogitationes ascendunt in corda vestra ? Videte manus meas et pedes, quia ego ipse sum : palpare et videte : quia spiritus carnem et ossa non habet, sicut me videtis habere. Et cum hoc dixisset, ostendit eis manus et pedes. Adhuc autem illis non credentibus, et mirantibus præ-

The Gradual.—This is the day which our Lord has made : let us triumph and rejoice in it. V. Let the redeemed of the Lord say now : whom he hath redeemed from the hand of the enemy, and gathered out of the lands, *Alleluia, alleluia.*

V. Our Lord is risen for us, who hung upon the wood of the cross.

A continuation of the holy Gospel according to St. Luke, chap. xxiv.

AT that time : Jesus stood in the midst of his disciples, and saith to them : Peace be to you : it is I, fear not. But they being troubled and affrighted, supposed that they saw a spirit. And he said to them : Why are you troubled, and why do thoughts arise in your hearts ? See my hands and my feet, that it is I myself : handle me, and see : for a spirit hath not flesh and bones, as you see me to have. And when he had said this, he shewed them his hands and his feet. But while they yet believed not,

gaudio, dixit : Habetis hic aliquid quod manducetur? At illi obtulerunt et partem piscis assi, et favum mellis. Et cum manducasset coram eis, sumens reliquias, dedit eis. Et dixit ad eos : Hæc sunt verba, quæ locutus sum ad vos, cum adhuc essem vobiscum, quoniam necesse est impleri omnia quæ scripta sunt in lege Moysi, et prophetis, et psalmis, de me. Tunc aperuit illis sensum ut intelligerent scripturas. Et dixit eis : Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die : et prædicare in nomine ejus poenitentiam, et remissionem peccatorum in omnes gentes.

day : and that penance and remission of sins should be preached in his name among all nations.

Credo, as before, p. 51.

Offertorium.—Intonuit de cælo Dominus, et Altissimus dedit vocem suam : et apparuerunt fontes aquarum, Alleluia.

and wondered for joy, he said : Have you here any thing to eat? And they offered him a piece of a broiled fish, and a honey comb. And when he had eaten before them, taking the remains he gave to them. And he said to them : These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then he opened their understanding, that they might understand the scriptures. And he said to them : Thus it is written, and thus it behoved Christ to suffer, and to rise again

from the dead the third day : and that penance and remission of sins should be preached in his name among all nations.

The Offertory.—The Lord thundered from the heavens, and the Highest sent down his voice : and fountains of waters appeared, Alleluia.

Suscipe, Sancte Pater, p. 52.

THE SECRET.

Suscipe, Domine, fidelium preces, cum oblationibus hostiarum: ut per hæc piæ devotionis officia ad cœlestem gloriam transeamus. Per Dominum, &c.

Recieve, O Lord, we beseech thee, the prayers of the faithful, with these oblations: that by these offices of piety we may obtain eternal glory. Through, &c.

The Preface and Canon, as p. 367.

Communio.—Si consurrexistis cum Christo, quæ sursum sunt quærite, ubi Christus est in dextera Dei sedens, Alleluia. Quæ sursum sunt sapite, Alleluia.

The Communion.—If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God, Alleluia. Relish those things which are above, Alleluia.

The Post Communion.

CONCEDE, quæsumus omnipotens Deus, ut paschalis perceptio sacramenti, continua in nostris mentibus perseveret. Per Dominum, &c.

GRANT, we beseech thee, O Almighty God, that the virtue of this paschal sacrament, which we have received, may always remain in our minds. Through, &c.

THE END.

PIOUS REFLECTIONS

AND

DEVOUT ASPIRATIONS,

ON THE DEATH OF OUR BLESSED REDEEMER,

For every Day from Palm Sunday to Easter Sunday,
inclusively.

From the French of the Rev. P. J. Crasset, S. J.

PALEM SUNDAY.

On the Entry of our Lord into Jerusalem.

I. JESUS is going in triumph to death, anticipating all that will happen to him; of which he had warned his disciples, when he detailed to them the particulars of the ignominious treatment he was about to suffer*. However, he fears not, nor does he shrink from them: on the contrary, he proceeds forward with joyfulness and alacrity. Whence arises this joy, this earnestness?—From his unbounded thirst of suffering and dying for us; from his eagerness to testify his love towards us; and from his desire to honour his Father, and accomplish his will. He rejoices to make his own glory and triumphs spring from the excess of his humiliations:—that he is about to eat of the Paschal Lamb, and institute the sacrament of his body and blood:—in a word, he rejoices because he is going to offer himself as a sacrifice at his last supper, and also on Calvary, for the glory of his Father, and for the salvation of man.

O Christian soul! does your devotion bear any resemblance to that of Jesus Christ? Do you endure any thing willingly for his sake? Are you in a disposition of mind to meet death with cheerfulness, or to be dragged to it, as it were, like a criminal to the place of execution? What can be more

* Matt. xx.

honourable, than to die for God? What more just, than to resign your life to him who laid his down for your sake? What more sweet or agreeable, than to afford him proofs of your love? What more meritorious in his sight, than the sacrifice of *that* to him which we love most? But what can be more base, more unjust, or more deplorable, than to fly from death; to die in despair; to be unwilling to pay so lawful a debt; or in paying it with regret, to lose the merit of an action, which is the greatest and the most important in life?

II. Jesus enters triumphantly into your heart as often as you communicate. This triumph is infinitely delightful and glorious to him, because it is then he takes possession of a kingdom, for the conquest of which he laid down his life. Daughter of Sion, rejoice, behold your king approaches full of kindness and of love. A king,—not a tyrant:—a mild prince, not a severe judge. He comes,—not to destroy, or to punish you for your perfidies; but to pardon your sins,—to sanctify and save you,—to communicate to you the merits of his passion,—to animate you with his spirit,—to fill you with his graces,—and to make you a partaker of his riches, his crown, his glory, and his happiness.

III. What must you do, *O Daughter of Sion!* to receive him? You must go before him bearing palms in your hands, as ensigns of the victory you have, or are determined to obtain over the world, the devil, and your passions. You must divest yourself of those wicked habits, wherewith your soul is burthened, and cast them at the feet of Jesus Christ. You must lop off the branches of the trees, that is to say, you must retrench whatever is superfluous, whether in apparel, food, speech, or amusements, by an unremitted mortification. You must give alms to the poor, and make them partakers of your substance. If any one objects, answer him, that the “Lord has need thereof.”—*Matt. xxi.*

Sing with the heavenly host, "*Hosanna!* to the Son of David : blessed is he who cometh in the name of the Lord." Receive him with joy ;—receive him in the midst of your heart ; but beware not to betray him, or drive him from you, and crucify him as the Jews did, three days after they had received him. O inconstancy of man !—O vanity of human applause !—O perfidy of the human heart !—how often have you crucified him immediately after having received him in triumph ? Implore pardon, and be more faithful for the future.

MONDAY IN HOLY WEEK.

On the Dereliction of Jesus Christ on the Cross.

I. **MY** God, my God, why hast thou forsaken me ? Ah ! how dreadful must that dereliction have been, which forced our blessed Redeemer to make so doleful an exclamation ; and complain, not only in the presence of his enemies who triumphed over him, but also before the rest of the multitude, who might thereby be induced to believe that he was not the Son of God, but a wicked man, since his Father had abandoned him !

II. Jesus was never divided in grace, nor glory. His divinity never separated itself from his humanity. He was always holy, always happy, always God. This terrible abandonment therefore was only a suspension of the sensible succours and consolations which the divinity communicated to his humanity. A deplorable figure ! of those torments wherewith the sinner abandoned by God, will be unavailingly afflicted in hell.

III. O my God, I can form some conception, by the pains which thy son Jesus has suffered on the cross, what it is to be damned. I can conceive by the temporal dereliction of the just, how formidable

must be the eternal abandonment of the wicked. If the momentary privation of thy sensible presence could cause thy beloved Son to complain so bitterly, alas! who can support the immense weight of thy infinite anger?—an eternal separation from thee,—an universal privation of thy grace,—thy love,—thy presence,—thy consolation, assistance, and direction;—and, in a word, of happiness in the enjoyment of all that can be desired, or be beloved? But who, alas! in addition to such privations, can bear a deluge of evils, and the actual presence of all that can be feared or overwhelm with affliction?

O my God, abandon me not, though I have frequently abandoned thee. Take from me thy consolations, if it be thy will, but deprive me not of thy grace. If during this mortal life thou wilt abandon me, yet quit me not at the hour of my death. If thou hidest thy face from me *in time*, O turn it not from me for all eternity.

O Jesus! my Saviour! what hast thou done to deserve to be thus abandoned by thy Father? It is I, alas! who have sinned;—it is I who ought to be forsaken. O may thy dereliction on the cross, at once both terrify and console me! I tremble at the prospect of what I have deserved; but am comforted at beholding the foundation of my hopes: for if thou wert abandoned at *thy* death, it was that I might not be forsaken at *mine*. Thus, having borne the punishment that was due to my transgressions, thou hast discharged me from it. Ah, Lord, abandon me not at the hour of my death, when I shall be abandoned by all the world besides.

TUESDAY IN HOLY WEEK.

On the Thirst of our Lord Jesus Christ on the Cross.

I. JESUS was thirsty, and they gave him nothing to drink but vinegar and gall. He willingly suf-

ferred himself to be tormented with thirst, to atone for the punishment due to our gluttony : to bear the penalty of the sins we commit, whether by excess in eating or drinking, or the studied delicacy of our viands. He was abandoned both in *body* and *mind* : in his mind, by the privation of all sensible comforts ; and in his body, by the accumulated anguish of every species of torment.

Each of his corporal senses and spiritual faculties were crucified on mount Calvary : his eyes, by the sight of his enemies ; his ears, by their blasphemies ; his smell, by the stench of the place ; his feeling, by the several multiplied wounds in his body ; his taste, by the bitterness of the gall ; his memory, by the recollection of our crimes ; his mind, by the clouds of darkness which seemed to hide from it the will of his Father, and which caused him to exclaim : *My God, my God, why hast thou forsaken me?* his will, by fears and faintness of heart : his desires, by loathsomeness, sadness, affliction, and mortal vexations. There was no part of his body which was not wounded, or any power of his mind that was not immersed in affliction. He suffered as though he had been merely a man, without drawing any other succour from his divinity than the strength of suffering without dying. God performed miracles, not to hinder his Son from suffering, but to support him against death under his sufferings, and are you desirous that he should hinder you from suffering and dying ?

II. The victim was flayed without, but remained sound within. The whips had torn off his skin, but they had not penetrated to his bowels. To afflict all the organs of gluttony, he suffered the most parching and cruel thirst that was ever experienced. The bitterness of his chalice descended into his body. It was then that the book of the Lamb was written both within and without : within, by the justice of his Father ; without, by the cruelty of man : within, by interior sorrows ; without, by exterior pains.

III. Jesus complained of thirst, knowing that they would give him gall to drink: he complains of his sufferings, only to suffer the more: he makes his griefs known to us, to disclose his love for us. He thirsts after our salvation;—he desires ardently our perfection;—he is consumed with the desire of restoring lost justice to sinners, freedom to slaves, and happiness to the wretched. It is love which causes him to complain;—it is love which creates his sufferings;—it is love which delivers him up to death.

O Jesus! my Lord and charitable Redeemer, what can I do to assuage thy sorrows, and allay that thirst which consumes thee. Quit, (he will tell you) quit that sinful habit, renounce those companions who would involve thee in my displeasure, and lead thee to destruction. Approach me suspended on the cross by the meditation of my sufferings:—pray often and frequently;—frequent the sacraments;—abstain from idle and scandalous conversation;—pardon injuries done to you;—speak not in anger. Behold how you may quench my thirst. Behold the cause of it. It is that which will refresh and assuage my anguish. Have you the heart to refuse me these consolations in my torments?

WEDNESDAY IN HOLY WEEK.

On the sixth Word of our Saviour on the Cross.

Consummatum est. It is finished.—John xix.

I. **J**ESUS having taken the vinegar, said, *It is finished.* The holocaust is consumed in the ardent fire of my sufferings and of my love. The will of my Father has been accomplished. The gospel is announced. The prophecies are verified. The ransom of man has been paid. The captives are delivered. Their sins have been pardoned. The power of the devil is overthrown. The gates of paradise

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are thrown open. The sacraments are instituted : those living fountains of grace will incessantly continue to flow, till time shall be absorbed in the fathomless gulph of eternity. The powers of hell are overcome. The world is restored. Nothing now remains for man but by a good life to secure the salvation of his soul, and partake of this immense benefit. O happy consummation of the life of the virtuous ! O wretched end of the wicked ! Sinners will say at the hour of death, *consummatum est* ; our pleasures are now at an end ;—the bright days of our envied prosperity are for ever eclipsed ;—our vain hopes, like glittering bubbles on the surface of the water, have burst into air ;—our span of time has slid from us, in which, alas ! we have perfected nothing, but a malice that will torment us for all eternity.

II. But, oh what a contrast ! The just and pious will exclaim at the hour of death, *consummatum est* ; our evil days are vanished ;—our sufferings have passed away ;—our warfare is at an end ;—our troubles are calmed and dissipated ;—our griefs are appeased ;—our infirmities cured ;—our tears dried up ; and our miseries entirely at an end. We have no longer a cross to bear,—an evil to suffer,—or sin to avoid, or penance to perform. We are at length at the threshold of the mansions of peace and rest, where our joys will never have an end.

III. O Christian soul ! since you must one day necessarily say, *all is finished*, would you say it with Lazarus, or with Dives ?—with Jesus, or with Pilate ?—Ah ! when that day comes, you will find that all you loved so passionately in this world, was but a deceitful vanity.

O Jesus ! the author of our faith, and finisher of our hope, I dedicate my life to thee, as thou hast devoted thine for me. Grant that I may fully accomplish thy will, that I may sacrifice myself entirely to thy glory, that I may burn with thy love, and offer up my body as a suffering victim. Grant that, ac-

quitting myself of every duty, I may say with truth and with joy: It is done,—all is accomplished,—all is consummated.

THURSDAY IN HOLY WEEK.

On the Last Words of Jesus on the Cross.

Father, into thy hands I commend my spirit.
Luke xxiii.

I. **J**ESUS commends himself into the hands of his eternal Father, after having been abandoned by him. Having taught us how to live, he has also taught us how to die. After furnishing us with an example of patience whilst living, he now affords us, in death, an admirable example of resignation and confidence in God. Let us then imitate Jesus as well in death as in life. Let us recline in his arms; and deliver up our souls into his hands. He is our Father;—can he abandon us?—He is our Saviour;—would he damn us?

II. To die once well, we must die daily. Say frequently during life to Jesus Christ, what you must one day say to him at the hour of death: *Father, into thy hands I commend my spirit.* It issued from thee as from its original source; permit it to return to thee as to its last end. It is the breathing of thy mouth,—an emanation of thy spirit,—the price of thy blood, and the sanctuary of thy grace. I resign it into thy hands, which were pierced for the love of me. Receive it into thy heart, the secure asylum of sinners. Ah, Lord, take charge of it, and do not abandon it. Alas! if it fall not into thy hands, the infernal enemy will bear it away. O suffer not thyself to be robbed of a jewel that has cost thee so much.

III. Depart, my soul,—quit thy body:—whence comes it that thou fearest death? Jesus has answered for thee,—he recommended thy spirit to his Father,

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when he recommended to him his own, since he who attaches himself to God, becomes one spirit with him. Depart from thy body, O Christian soul, in the name of the Father, who created thee: in the name of the Son, who ransomed thee: in the name of the Holy Spirit, by whom thou wast sanctified. Jesus calls thee to paradise. Like him bend down thy head in token of obedience. Fear not, thy spirit is in assurance, being in the hands of Jesus Christ.

GOOD FRIDAY.

On the Death of Jesus Christ.

I. JESUS is dead:—who then shall fear death? He died for us:—who can therefore refuse to die for him? He died consumed with sorrows:—who would now die in the lap of pleasures?—He purchased us by his death:—who would serve any other master than he? He died for our sins:—who by sin will dare put him to death again?

Thou art, O Jesus, the good Shepherd, who laid down his life for his flock!—the good Priest of the new law, who immolated himself for the salvation of his people!—the faithful Friend, who loved even to death! O divine Master, thou didst deliver up thy body on Calvary, to instruct us from the chair of the cross the atrocious nature of sin, which could occasion the death of a God, and the inestimable value of that paradise which was purchased by the life of a God!

II. O children of men, how long will you continue blind and ungrateful? Reflect on the price at which you have been purchased,—the greatness of the obligations you have contracted, and how much you are in debt. You owe your life to the Son of God, who has delivered himself up to death for your salvation. What injustice, then, to bestow it on the world, the

flesh, and the devil, your greatest enemies? The infernal spirit!—did he die for you? That prince of the world of concupiscence!—has he shed his blood for you?—has he ever rendered you any service? or can he do you any? Can he love you?—has he a paradise to confer on you?—No, my brethren! you no longer belong to yourselves, but to him who died for you, and by whom you have been purchased at such an infinite price.

O Jesus, my divine Saviour! grant that I may die with thee and for thee. After thy blessed example, I will pardon all my enemies, hoping thou wilt admit me to the enjoyment of thee in paradise, as thou didst the penitent thief. I declare myself to be thy servant, and the child of thy holy Mother: O recommend me to her powerful protection, as thou didst thy beloved disciple. Tell her to be careful of me at the hour of death. As for thee, O thrice blessed Jesus, I conjure thee, by thy dereliction on the cross, not to depart from me when I shall be abandoned by the whole world. Support my sinking spirits by the unction of thy grace, when the strength of my body shall be exhausted. Grant me a vehement thirst of suffering, and an ardent desire of entering paradise. Cast thine eyes on a poor victim, who is quite consumed with grief.

“ Into thy hands, O heavenly Father, I commend my spirit;” I unite my death to that of thy beloved Son; I accept of death that I may honour thee with the sacrifice of my life, and in grateful acknowledgment of all the benefits I have ever received from thee. I surrender up my life to assuage the rigour of thy justice, so often irritated by my manifold sins; I embrace death, to afford thee proofs of my love and of my obedience, and that I may have the happiness to behold and to possess thee for ever. In a word, I accept of death, that I may bear a resemblance with thy Son and his holy Mother, and partake of the same chalice as they drank of.

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HOLY SATURDAY.

On the Entombment of our Lord Jesus Christ.

I. **A**S Jesus did not descend from the cross before his death, in obedience to the will of God, and of the men who took him down from it, so we must remain on our cross during life; since it is not for us, but for God, to detach us from it. Be thou, then, as submissive to his will as a dead body, which, without motion or feeling, remains in the state wherein it is placed, and never complains of its destiny.

II. Jesus, when taken from the cross, is placed in the tomb. Here then is the end of his fatigues—the place of his repose—the term of those painful labours which he undertook in this world. After all your labours, you also will be laid in your grave. There you will find repose, provided you have not anxiously sought after it in this world, and were dead to it on the cross. The disciples had almost lost their faith and hope; nay, even their charity became languid, if not entirely dead. They were sorrowful and dejected, because they had lost the sensible presence of their divine Master; because they no longer saw him, heard his voice, or conversed with him. O how often does the like happen to you!

III. What a consolation was it for the blessed Virgin to receive her Son Jesus in her arms! what an affliction to see him covered with blood and wounds from head to foot! what a torrent of tears did she not shed over his sacred body! how often did she kiss his feet, his hands, and his sacred side! What distress and anguish of mind to behold him carried off to the tomb! What affliction, to have been separated from him! O what did she say, or what were her thoughts, having before her eyes so sorrowful a spectacle, seeing to what a state her dear Son was reduced! She did not, however, abandon herself to

grief. She did not fall into impatience. She separated herself from what she loved most, for such was the will of God. Suffer thou, then (according to the example she has given) the privation of all that is dearest to thee in the world, and sacrifice all to the orders of divine Providence, who disposes of all for our greater good.

IV. Thrice happy he, who receives in his heart the ever-blessed Jesus, descended from the cross! The grain of wheat must be hidden in the earth and rot, before it can fructify. Jesus is, in the hands of the priest at the altar, as on the summit of Calvary. Your heart is the tomb, wherein he would repose after this great sacrifice of his love. It is the sepulchre which he has chosen, and which ought to be a new one by the renewal of grace and of penance. Joseph of Arimathea gave his sepulchre to Jesus, can you then refuse him yours? O how precious and glorious will he render it, if you do but seal it with the aromatics of piety and devotion!

Happy he who is crucified with Jesus;—who is dead and buried with him;—who is hidden in the earth, and lost to the eyes of men;—who is unknown, and placed in the number of those who are dead and forgotten! He will soon rise again with Jesus, and like him be immortal and impassible. Happy is he who preserves his faith amidst the obscurity of the senses; who loses not his hope, though he may have apparently lost its support; who ceases not to love, though deprived of every thing that can afford present consolation!

O Jesus, my Saviour, thou art truly a hidden God, since thou wouldst be enveloped in a winding-sheet, buried in a tomb, and ranked amongst the dead. Hide me in thy bosom,—bury me in thy sepulchre. O grant that I may become unknown and disregarded by men;—that I may die to every attachment, and be separated from all that I love and desire. I am ready to follow thee to the centre of the earth. Pro-

vided I remain in thy company, I shall have nothing to fear: for, with thee, hell would be to me a paradise, and paradise without thee would be worse than hell.

EASTER SUNDAY.

On the Resurrection of our Lord.

I. **J**ESUS is risen; he has quitted the tomb glorious and impassible;—he has conquered death, and triumphed over Satan;—he has broken the gates of hell, and borne off its spoils;—he has struck his guards with terror, and confounded the Jews:—he is victorious over all his enemies, and now reigns in glory. O my soul! weep no longer; Jesus has resumed a new life, he will not again die in the body; but beware lest he die again in your heart.

II. Jesus is risen again in our souls;—he has re-entered into the possession of the kingdom of our hearts and our minds;—he has driven off the devil, who had seized on them, and has triumphed over the tyranny of sin, to which we had been enslaved. He remains in us by his grace, lives in us by his spirit, reigns in us by his love, and reposes in us by his peace. O my soul! cease to weep; Jesus has risen again to a better life: he will die no more in the body; but beware that he die not again in your heart.

III. The whole church has risen again with Jesus Christ;—its entire body has left the sepulchre; all its members are re-animated with the spirit of God by the sacrament of penance;—the dead have risen again with him:—nothing now remains but to nourish and fortify them with the Paschal Lamb. Woman, why dost thou weep? Jesus has risen, and has taken a new life.

O Jesus! divine Saviour, ascend not so speedily to heaven, remain yet a little longer with us, to fortify our faith, our hope, and our charity. Behold the holy paschal day is on the decline;—see how night is approaching, and the devils are assembling to conspire against you;—now the lion is quitting his den, to seek and to devour my soul;—now my passions are about to revolt, my ill habits to arouse themselves; the world is taking up arms against me, and my flesh is resuming its powers. O Jesus! thy life is not safe in my hands:—they have conspired your death,—they would renew your sufferings. The wicked have all exclaimed: banish him from the world—drive him from our hearts—kill him—crucify him. Forbid it, O Lord, and suffer not that I should deprive thee of the life thou hast now in my heart.

O senseless Galatians! O ungrateful and faithless Christians! have you forgotten that it is Jesus who was crucified for you? You have wept over his tomb, and now that he is risen again, you conspire once more to take away his life: you prepare your whips to scourge him anew, thorns to crown him, and a cross to which you would nail him. What has he done to be thus crucified again? Is he criminal for having loved you?—Does he deserve death, for having saved you from it?—My soul, weep no more, Jesus is restored to life; he will never die again in thy heart, if thy sins do not crucify him.

AN
ACT OF REPARATION

*For the injurious Treatment of our blessed Lord by
unworthy Communicants ;*

*Which may be said at visiting the Blessed
Sacrament on*

MAUNDAY THURSDAY.

[From the French of Dom. Morel, O. S. B.]

DIVINE Saviour ! who, by an incomprehensible effect of thy divine love for us, hast made thyself present in the blessed sacrament of the altar, and who, instead of the respects and adorations we ought to render thee therein, art most injuriously and contemptuously treated : I come to cast myself at thy feet, to make atonement to thee for all thou hast suffered, and dost daily suffer in this adorable mystery. And first, for all the irreverences, internal and external, which I myself have committed in thy presence, and for all the scandals and disedification I have given thereby ; for the little fervour I have had in approaching the holy table ; and assisting at the holy sacrifice of the mass ; for my want of preparation and devotion on these occasions ; for the little benefit I have reaped from it ; for the sacrileges I have committed in receiving thee unworthily, and for all the other injuries I have done thee, or had any share in.

In the next place, I make thee this act of atonement for all the affronts, contempt, and indignities thou hast suffered in this august sacrament, from the time of its original institution to this present day, in all parts of the world, from unbelievers and wicked Christians, who are ever perpetrating the most horrid acts of sacrilege and impiety against thee. In the third place, for all the injuries, calumnies, persecutions, and insults thou didst suffer during thy

mortal life, particularly in thy sacred passion. Prostrate at thy feet, I most humbly crave thy pardon for all this, owning thee to be worthy of all honour, glory, and praise. I confess thee to be the king of heaven and earth, the God of the universe, and in this quality I pay thee my most humble homage and most respectful adoration. I consecrate myself to thee as a perpetual holocaust of love: I transport myself in spirit and desire to all parts of the world where thou residest sacramentally; and I there render thee all the glory which thy angels and thy faithful there give thee, to which I join all that thou hast received from thy creatures during time, and wilt receive from them for all eternity. Oh that it may henceforward be the chief of my endeavours to honour thee upon our altars, and to omit nothing in my power that may contribute to the universal and eternal praise, adoration, and glory of the most holy and most adorable sacrament of the altar. Amen.



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